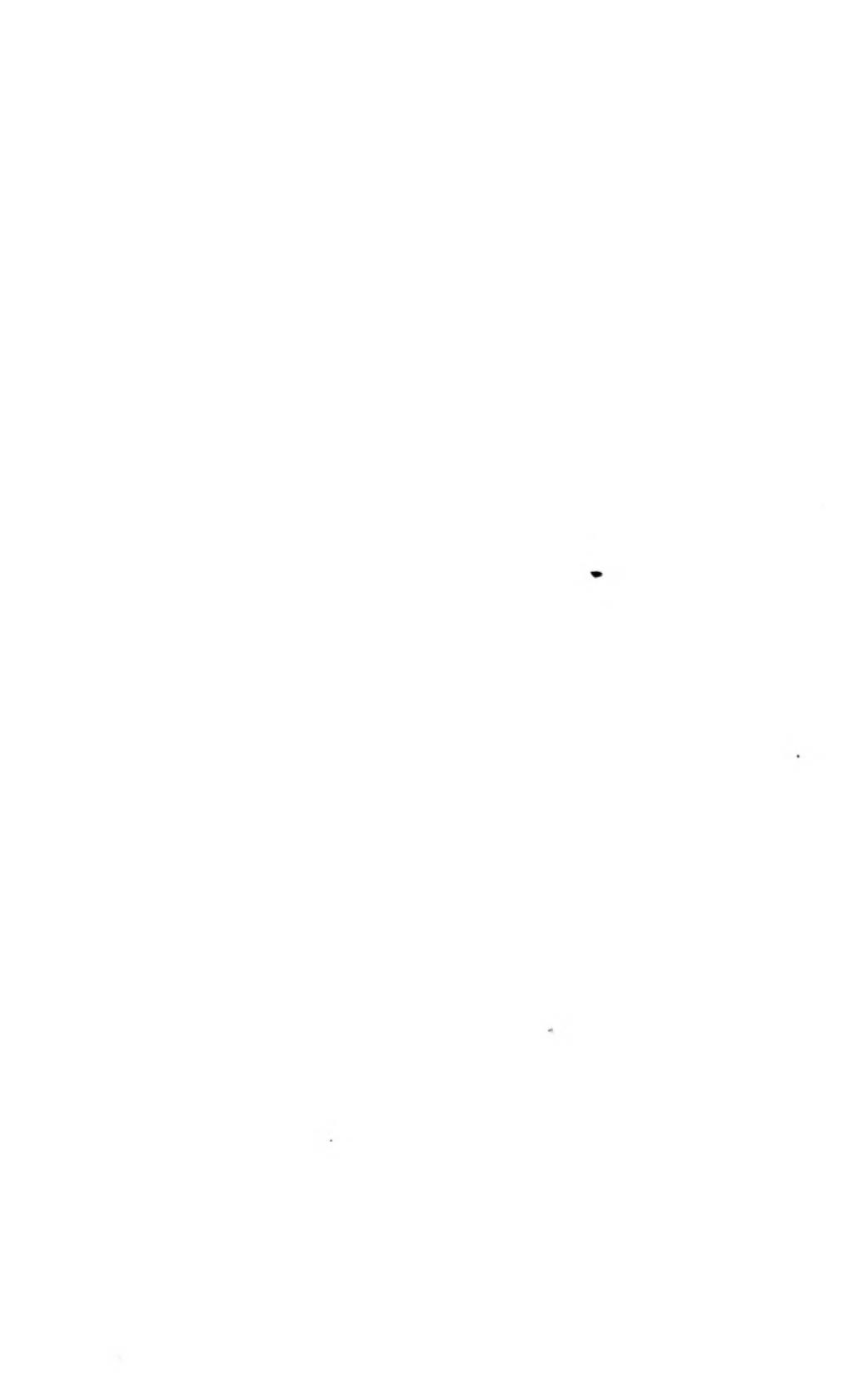


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STUDIES IN THE BOOK.

Second Series.

*Containing Studies on the Earlier Epistles of St. Paul, including
I. and II. Thessalonians, Galatians, I. and II.
Corinthians, and Romans.*

BY

REVERE FRANKLIN WEIDNER,

Professor and Doctor of Theology.

PREPARED FOR USE IN MOODY'S BIBLE SCHOOL FOR COLLEGE STUDENTS,
HELD AT NORTHFIELD, MASS., DURING
JULY, 1890.

:: Fleming H. Revell ::

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TO

MY BELOVED PARENTS,

WHOSE SELF-DENIAL AND LOVE

HAVE ENABLED ME FROM CHILDHOOD TO

ENJOY ALL THE ADVANTAGES OF CHRISTIAN EDUCATION,

THESE STUDIES IN THE BOOK ARE MOST

GRATEFULLY AND LOVINGLY

DEDICATED BY THE

AUTHOR.



CONTENTS OF STUDIES.

| | | |
|-------|--|-----|
| I. | Part I. Introductory, | 9 |
| | Part II. Hints for the Study of the Pauline Epistles, 11 | |
| II. | Part I. The Life of St. Paul, | 14 |
| | Part II. The First Epistle to the Thessalonians, 15 | |
| III. | Part I. The Second Epistle to the Thessalonians, 23 | |
| | Part II. The Teaching of Paul according to his Two Epistles to the Thessalonians, | 25 |
| IV. | The Epistle to the Galatians, | 33 |
| V. | The Teaching of the Epistle to the Galatians, | 45 |
| VI. | The First Epistle to the Corinthians, | 53 |
| VII. | The Second Epistle to the Corinthians, | 64 |
| VIII. | The Epistle to the Romans, | 70 |
| IX. | The Teaching of the Epistle to the Romans, | 97 |
| | Index, | 107 |



PREFACE.

These "Outline Studies" have been prepared primarily for the use of the students of the Bible School of College Students, conducted by Mr. Dwight L. Moody, at Northfield, Mass., and for use in the Summer Schools of the American Institute of Sacred Literature, at Philadelphia, Chautauqua, and Chicago. They cover the earlier Epistles of St. Paul, including the I. and II. Thessalonians, Galatians, I. and II. Corinthians, and Romans. An attempt has been made to guide the student in an inductive study of each Epistle, and to be helpful in suggesting methods.

The writer has had a three-fold purpose in view in preparing these notes: first, to be of help to earnest students of the Bible, and to aid them in mastering the rich contents of God's Word for their own personal edification and growth in grace; secondly, in a simple and suggestive way to encourage the studious pastor in "bringing forth out of his treasure things new and old," especially in his exposition of God's Word during the week; and thirdly and mainly, to furnish a guide and text-book for use in advanced Bible classes, and in such Colleges and Theological Seminaries, where the English Bible is studied.

It is not expected that any of these Studies are to be finished in an hour. On some, even a dozen hours may be spent profitably. The writer, after a trial of various plans, finds that the most satisfactory work can be done by expounding the contents of these Studies to his classes, in advance, following these notes as an outline, and at the next meeting, spending about half the time in examination, and the other half in explaining an advance lesson. Having these outlines in their possession students need take no notes in class, but the work has been interleaved so that

additional notes may be made, as the result of private study. Believing that the Bible is the Word of God, the infallible guide for our daily life, and the absolute rule of our faith, and holding that there is a unity of Biblical truth,—great stress has been laid upon the exact and positive meaning of each passage, and upon the importance of the comparative study of Scriptures.

This work is a continuation of “Studies in the Book,” *First Series*, which contains Studies on the Four Gospels, Acts, the seven General Epistles, and the Apocalypse; and the *Third Series*, containing studies on the later Epistles of St. Paul, thus completing the New Testament, is already in press.

*Augustana Theological Seminary,
Rock Island, Ill.,
Whitsuntide, 1890.*

R. F. W.

STUDY I.

PART I.

INTRODUCTORY.

FIRST: We have external evidence that the books of the New Testament were written by the persons whose names they bear.

(1) Printed Bibles; (2) Greek Manuscripts; (3) The Writings of the Fathers.¹

SECOND: The internal evidence we derive from the special study of each book, and this refers to the language, style, and peculiar historical allusions of each writer.

THIRD: We have proof that our copies of the New Testament are correct and accurate.

(1) We have a correct copy of the original Greek text.

(2) Our translation fairly and accurately reproduces this Greek text.

(3) The differences between the Authorised and Revised Versions arise from two causes:

(a) Alterations made on account of a change of the reading of the Greek text.

(b) Alterations made on account of a change of the translation of the Greek text.

(4) The importance and value of the Revised Version.
(Study I.)¹

FOURTH: The student of the New Testament

(1) Should be endowed with certain intellectual and moral faculties;

(2) Must cultivate the love of truth and search for clear ideas;

(3) Must diligently study the whole Bible, and not only certain portions; and

(4) Ought constantly to use the three means of Bible Study (prayer, meditation, and Christian experience). (Study II.)¹

¹ See my "Studies in the Book," *First Series*. Published by F. H. Revell, Chicago and New York.

FIFTH: There are five unscriptural views of Inspiration held at the present day:

- (1) Natural inspiration, identifying inspiration with genius.
- (2) Universal Christian inspiration, identifying it with the illumination common to every believer.
- (3) Partial or Essential inspiration, the watchword of which is "The Bible contains the Word of God."
- (4) The Illumination theory, maintaining that there are different degrees of inspiration (superintendence, elevation, direction, suggestion).
- (5) Mechanical inspiration, ignoring the human altogether.

SIXTH: The Bible itself testifies that it is the Word of God in the language of men, truly divine, and, at the same time, truly human. (Acts 15:28; I. Thess. 2:13; Gal. 1:11, 12; Eph. 3:3-5).

SEVENTH: This view, that the Bible is the Word of God, and that all parts of it are equally inspired, is known as Plenary or Full inspiration, in which there is no mixture whatever of error. (For a fuller discussion see Study IV.)¹

EIGHTH: If the Bible is inspired it has authority, and can satisfy the three great wants of men:

- (1) To give man a firm and well-grounded faith.
- (2) To strengthen and raise feeble, sinful, and suffering man.
- (3) To prescribe a rule to regulate his conduct and govern his passions.

NINTH: In the interpretation of the Bible certain facts or principles are taken for granted:

- (1) The inspiration of the Bible.
- (2) Each passage has but one positive meaning.
- (3) This meaning is capable of being investigated.
- (4) There is a unity of biblical truth.
- (5) The importance of the comparative study of Scripture.
- (6) The basis of all interpretation is the *grammatical* sense of the text.

TENTH: To obtain the *grammatical* sense of the text the student has four sources:

- (1) The text itself; (2) The context; (3) Parallel texts; (4) A well selected library. (For a fuller treatment of this whole subject see Study III.)¹

¹ See "Studies in the Book," already cited.

PART II.

HINTS FOR THE STUDY OF THE PAULINE EPISTLES.

FIRST: General hints for the study of the Pauline Epistles.

- (1) Study carefully those parts of the Acts of the Apostles bearing on the life and labors of Paul.
 - (a) Acts 7: 58—8:3. Paul's persecution of the saints.
 - (b) Acts 9:1-18. His conversion. (Compare Acts 22:5-16; 26:12-23).
 - (c) Acts 9:19-25. His preaching at Damascus. (On Acts 9:22, 23 compare Gal. 1:11-17).
 - (d) Acts 9:26-30. His arrival at Jerusalem. (On Acts 9:26 compare Gal. 1:18-24).
 - (e) Acts 11:25-30. Barnabas and Paul at Antioch.
 - (f) Acts 12:25—14:28. Paul's first missionary journey (45-50 A. D.).
 - (g) Acts 15:1-35. The Apostolic Council at Jerusalem (50 A. D.).
 - (h) Acts 15:36—18:22. Paul's second missionary journey (50-54 A. D.).
 - (i) Acts 18:23—23:30. Paul's third missionary journey, and his apprehension at Jerusalem (54-58 A. D.).
 - (j) Acts 23:31—28:31. Paul's imprisonment at Caesarea, and voyage to Rome (58-60 A. D.).
- (2) Read in connection some concise life of Paul. (*Stalker.*)
- (3) Become perfectly familiar with the geography of Paul's labors. (See Study V.)¹
- (4) Fix clearly in your mind the more prominent events of Paul's life.
 - A. D. 1. Birth of Saul, who is also called Paul (Acts 13:9).
 37. Conversion.
 45. First Missionary Journey.
 50. Council at Jerusalem.
 - 50-54. Second Missionary Journey.
 52. Writes I. and II. Thessalonians.
 - 54-58. Third Missionary Journey.
 57. Writes Gal., I. and II. Cor., Romans.
 58. Arrested in Jerusalem.
 59. In prison at Caesarea.

¹ See "Studies in the Book," already cited.

- 60. Voyage to Rome.
- 62. Writes Col., Eph., Philemon, Phil.
- 63. Released from prison. Writes Hebrews.
- 67. Writes I. Tim. and Titus.
- 68. Second Captivity. Writes II. Tim. Death.
- (5) Study his letters in chronological order.
- (6) Read in connection with your studies a fuller life of Paul. (Conybeare and Howson, Farrar, or Lewin.)

SECOND: Special hints for the study of the Pauline Epistles.

- (1) Read the Epistle carefully, at one sitting, for general contents. (Ten of Paul's Epistles can be carefully read in less than half an hour each, but Rom., I. and II. Cor., and Hebrews, require about an hour each.)
- (2) Read carefully a second time, noting all references bearing on questions of "Introduction." (By whom written? For whom? Why? When? Where?)
- (3) Read carefully a third time, and divide into main parts: (a) Personal; (b) Doctrinal; (c) Practical.
- (4) Read each chapter carefully and divide into sections. The sections as given in the Revised Version will be of great help.
- (5) Study carefully each section, and write out the thought as clearly as possible.
- (6) Study the Epistle, section by section, and classify the practical duties enforced.
 - (a) Duties to God.
 - (b) Duties to our fellow-man. (1) In the State. (2) In the Church. (3) In the Family.
 - (c) Duties to self.
- (7) Study the Epistle carefully, section by section, and classify the doctrinal truths taught.
 - (a) The doctrine of God. Attributes, Trinity, Predestination, Creation, Providence, Good and Evil Angels, Satan.
 - (b) The doctrine of Man. Creation of Man, his Original Condition, his Fall, Original Sin, Essential Character of Sin, Actual Sins, Free Will.
 - (c) The doctrine of the Person of Christ. His Human Nature, his Divine Nature, the State of Humiliation, the State of Exaltation.

- (d) The doctrine of the Work of Christ. His Mediatorial Work, his Prophetic Office, his Priestly Office, his Kingly Office, the Atonement, Resurrection of Christ, Ascension into Heaven, Sitting at the Right Hand of God, his Intercession, the Kingdom of Christ.
- (e) The doctrine of the Work of the Holy Spirit. Calling, Illumination, Regeneration, Conversion, Repentance, Faith, Justification, Mystical Union, Adoption, Sanctification, Holiness, Good Works.
- (f) The doctrine of the Church. Nature and Attributes of the Church, Inspiration of the Scriptures, the Means of Grace, the Word of God, Baptism, the Lord's Supper, the Ministry.
- (g) The doctrine of the Last Things. Death, State of the Soul after Death, Fulness of the Gentiles, Conversion of Israel, Antichrist, Second Coming of Christ, the General Resurrection, the Final Judgment, the End of the World, the Final Consummation, Eternal Death, Eternal Life.

STUDY II.

PART I.

THE LIFE OF ST. PAUL.

FIRST: Our sources are the Acts of the Apostles and the Epistles of Paul.

SECOND: Paul's life may be divided into four periods.

(1) Before his Conversion (1-37 A. D.).

(2) From his Conversion to the beginning of his Third Missionary Journey (37-54 A. D.). (In 52, I. and II. Thess.).

(3) His third Missionary Journey to his imprisonment at Rome (54-60 A. D.). (In 57 or 58, Gal., I. and II. Cor., and Romans).

(4) The period covering his two imprisonments (60-68 A. D.).

(In 62, Col., Eph., Philemon, Phil.; in 63, Hebrews; in 67 and 68, I. Tim., Titus, II. Tim.).

THIRD: Of Paul's early life, before his Conversion, we have little positive information.

(1) His Hebrew name was Saul, Acts 9: 11;

(2) A Jew, born in Tarsus, in Cilicia, Acts 21: 39; 22: 3; II. Cor. 11: 22;

(3) Born a Roman citizen, Acts 22: 28;

(4) Of the tribe of Benjamin, Phil. 3: 5;

(5) Circumcised the eighth day, Phil. 3: 5;

(6) By trade a tentmaker, Acts 18: 3;

(7) Brought up in Jerusalem, at the feet of Gamaliel, Acts 22: 3;

(8) Instructed in the strict law of the Jews, Acts 22: 3;

(9) A Pharisee, Acts 23: 6; Phil. 3: 5;

(10) Had a sister, Acts 23: 16;

(11) Still a young man (between thirty and forty), at the time of Stephen's death, Acts 7: 58.

FOURTH: The events of the second period of his life are recorded in Acts 7: 58-18: 22. (See analysis in Study I., Part II., *First* paragraph).

FIFTH: The teaching of Paul during this period can be ascertained by studying—

(1) His speeches recorded in the Acts.

- (a) Paul's preaching at Damascus, Acts 9: 20, 22.
- (b) His reproof of Elymas the sorcerer, Acts 13: 10, 11.
- (c) His missionary address in the synagogue at Antioch in Pisidia, Acts 13: 16-47.
- (d) His address to the Gentile inhabitants of Lystra, Acts 14: 15-17.
- (e) Brief notices of various discourses. Acts 14: 22, 27; 15: 12; 16: 31; 17: 3.
- (f) The sermon on the Areopagus in Athens, Acts 17: 16-31.
- (2) His First Epistle to the Thessalonians.
- (3) His Second Epistle to the Thessalonians.

PART II.

THE FIRST EPISTLE TO THE THESSALONIANS.

FIRST: Locate the places mentioned in Paul's first Missionary Journey (Acts 12: 25—14: 28. (*Drill*). Antioch in Syria, Seleucia, Cyprus, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, return to Perga, thence to Attalia, and return to Antioch.

SECOND: Write out a clear narrative of the whole Journey, and narrate orally.

THIRD: Locate the places mentioned in Paul's second Missionary Journey (Acts 15: 36—18: 22). (*Drill*.)

Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, Ephesus, Cæsarea, Jerusalem, Antioch.

FOURTH: Give a full account of the whole journey.

FIFTH: Study carefully Acts 17: 1-9, 11, 13, and write out the results obtained concerning—

- (1) The founding of the Church at Thessalonica.
- (2) The substance of Paul's preaching.
- (3) The spirit of the Jews.
- (4) The effect of Paul's preaching.
- (5) The accusation of the mob.

SIXTH: If we read I. Thessalonians carefully we find that Paul gives us the following information concerning the church at Thessalonica.

- (1) The Church had been established but a short time, 2: 17.

- (2) Has, however, in the meanwhile, been visited by Timothy, during Paul's stay at Athens, 3: 1-3.
- (3) Has settled teachers and pastors, 5: 12, 13.
- (4) Is noted for her manifestation of faith, love and patience, 1: 3, 8; 2: 20; 3: 6.
- (5) Has received the word in the power of the Holy Ghost (1: 5), as the Word of God (2: 13).
- (6) Has suffered much persecution, 1: 6; 2: 14; 3: 3.
- (7) But is still lacking in faith (3: 10) and holiness of life (4: 1-3, 10-12).
- (8) Noted for their brotherly love, 4: 9, 10.
- (9) Are deeply interested in questions pertaining to the future life, (4: 13; 5: 1, 2).
- (10) Consisted mainly of Gentiles,¹ 1: 9; 2: 14.

SEVENTH: Read the Epistle a second time and note what Paul says concerning his work among the Thessalonian Christians, and his present relation to them.

- (1) His preaching among them had great success, 1: 5, 6, 9, 10; 2: 1, 13.
- (2) He preached boldly the Gospel of God, 2: 2, 4-6, 9.
- (3) With much self-sacrifice and devotion, 2: 7-12.
- (4) He told them how they must suffer affliction, 3: 4.
- (5) And how they ought to walk and please God, 4: 1, 2, 6, 12.
- (6) He longs to see them, 2: 17, 18; 3: 11.
- (7) And rejoices to hear of their faith, 2: 20; 3: 7, 9.

EIGHTH: Read the Epistle a third time to find out the reasons why the Apostle wrote this letter.

- (1) Paul knew that this newly founded Church was enduring grievous persecutions, 3: 1-3, 5.
- (2) So great had been his anxiety that while at Athens (Acts 17: 10-16), he had sent Timothy, who had tarried at Berea (Acts 17: 14), to establish and comfort them, I. Thess. 3: 2.²
- (3) When Timothy finally joined Paul at Corinth (Acts 18: 1, 5) and brought him the glad tidings of the faith and love of the Thessalonians, Paul could not forbear writing, expressing his joy (I. Thess. 3: 6-9).

¹Therefore we have no citations from the Old Testament in the Epistles to the Thessalonians.

²This verse, however, leaves the impression that Timothy had joined Paul in Athens, but was immediately sent back to Thessalonica and afterwards joined Paul in Corinth.

(4) Timothy, however, seems also to have brought some bad news.

- (a) Some seem to have questioned Paul's character and motives, 2: 3-12.
- (b) Heathen impurities were still lingering, 4: 3-8.
- (c) There seems to have been a feverish anxiety about the coming of the Lord, 4: 11; 5: 3.
- (d) They were still deficient in many points of knowledge and practice, 3: 10; 5: 12-22.

NINTH: We can now determine the *time* and *place* of writing.

- (1) St. Paul had been recently at Athens, I. Thess. 3: 1; cf. Acts 18: 1.
- (2) Timothy just had returned to Paul from Macedonia (I. Thess. 3: 6; Acts 18: 5), soon after Paul's arrival at Corinth.
- (3) This Epistle was evidently written in the fall of 52 A. D., the first of the Epistles written by St. Paul, earlier than any of the Gospels, ranking in age with the Epistle of James, which probably was written about 50 A. D.
- (4) The letter evidently was written within four or five months after the founding of the Church at Thessalonica.

TENTH: The genuineness of the Epistle is fully established.

- (1) The external evidence is clear and positive. (Muratorian Canon, Syriac Version, etc.).
- (2) The epistle in itself carries the proof of its genuineness (internal evidence).

ELEVENTH: Read the Epistle carefully and divide into sections with appropriate headings.¹

- (1) 1:1. *Address and Salutation.*
 - v. 1. On *Silas*, see Acts 15:22, 32, 40; 17:4, 10, 14; 17:15; 18:5.
 - On *Timothy*, see Acts 16:1-3; 17:14, 15; I. Thess. 3:2, 6; Acts 18:5.
- Grace* refers to the manifestation of the free unmerited favor of God towards man as a sinner.
- Peace* is the state that follows from a reception of the grace of God.
- (2) 1:2-10. *We thank God for your spiritual progress. The manner in which we preached and ye heard the Gospel is now well known to all.*

¹ We also add a few explanatory notes.

v. 2. This thanksgiving was continual and for all.
 v. 3. Faith works, love toils, hope waits.

We have here a description of a truly prosperous church.
 v. 4. The reason of the thanksgiving.

There is no reference here to the final condition of the person thus elected (see II. Pet. 1:10).

The final salvation of those who now believe depends upon their continuance in the faith.

v. 5. Scripture speaks of three kinds of *assurance* or *fulness*, (1) of understanding (Col. 2:2), of faith (Heb. 10:22), of hope (Heb. 6:11). The original Greek word occurs only in these four passages.
 v. 8. Paul selected great centers of population as the fields of apostolic labors, such as Thessalonica, Corinth, Ephesus, Rome.
 v. 9. The members of the Church in Thessalonica were mainly Gentile converts.
 v. 10. Their turning unto God had a two-fold purpose.

There are three stages of our deliverance by Christ:

(1) Atonement by his death;
 (2) Justification by his intercession;
 (3) Our glorious resurrection and deliverance at the day of judgment.

This verse contains the main facts of the Apostles' Creed.

(3) 2:1-12. *We preached the Gospel boldly* (1-6), *with much affection* (7, 8), *and self sacrifice* (9), *setting a holy example unto you* (10-12).

v. 1. This whole passage (2:1-12) is a fuller statement of the first part of I. Thess. 1:9.
 v. 2. The full account of the sufferings of Paul is given in Acts 16:19-24.
 v. 6. In the N. T. the word *Apostle* is not restricted to the twelve. Aets 14:4, 14; I. Cor. 15:7; Gal. 1:19.
 v. 7. Paul uses three illustrations to describe his behavior.
 (1) A steward's integrity (3-6).
 (2) A nurse's gentleness (7-9).
 (3) A parent's love (10-12).

Note the tenderness implied in the expression "*her own children.*"

v. 9. Paul wrought at manual labor, probably tent-making (Acts 18:3).

v. 11. *Exhortation* rouses one to do something willingly; *encouragement*, to do it joyfully; *testifying* or charging, to do it with awe and reverence.

v. 12. This "calling" comes through the Word of God, and is not simply a momentary act, but a continual calling.

Paul, in his Epistles, always ascribes the gracious work of calling to God the Father (I. Thess. 4:7; II. Thess. 2:14; Gal 1:6, 15; I. Cor. 1:9; etc.)

(4) 2:13-16. *We thank God that ye received our preaching as the Word of God* (13), and thus received strength to endure *persecution for righteousness' sake* (14-16).

v. 13. In this section we have a fuller description of the latter part of I. Thess. 1:9.

The duties of *preachers* of the Word are important, but those of the *hearers* are not less so.

Note the difference between *receiving* the Word of God and *accepting* it.

v. 16. In the latter part of this verse the Apostle speaks prophetically of the destruction of Jerusalem, and the miseries coming upon the Jewish nation.

(5) 2:17-20. *We endeavored to come unto you, but Satan hindered us* (17, 18). *Ye are our glory and joy* (19, 20).

v. 17. Even while writing Paul had some hopes of visiting them (I. Thess. 3:10), but five years elapsed before he saw them again (Acts 20: 1, 2).

v. 18. The personality of Satan is here distinctly implied.

No doubt Satan used as his instruments wicked men who stirred up opposition at Corinth, so that Paul could not leave.

For the N. T. teaching concerning Satan, see Study XVIII, *First Series* of "Studies in the Book."

v. 19. The Apostle's language implies the mutual recognition of saints in heaven.

(6) 3:1-5. *When we could no longer forbear, we sent Timothy to comfort you in your affliction.*

v. 1. On this verse compare Acts 17:14, 15 with 18:5, and the note under *eighth* statement of this Study.

v. 2. The purpose of Timothy's mission.

v. 3. Compare II. Tim. 3:12; Matt. 10:22; John 15:20.

v. 4. Compare Acts 14:22; Phil. 1:29.

- v. 5. Satan can only *tempt*, he cannot compel the believer to yield.
- (7) 3:6-10. *The glad tidings of your faith and love greatly comforted us.*
- v. 6. Paul was at Corinth at the time, Acts 18:1, 5.
The glad tidings consisted of three items.
- v. 7. Note the tenderness of the Apostle.
- v. 10. Five years passed before his prayer was answered, Acts 20:1, 2.
- (8) 3:11-13. *May God direct our way unto you. May he make you abound in love, and stablish your hearts in holiness.*
- v. 11. The august title "God and Father" is used four times by Paul in his two letters to the Thessalonians (I. Thess. 1:1; 3:11, 13; II. Thess. 2:16).
- v. 12. Prayer is here directly and specially addressed to Christ personally.
- v. 13. True holiness consists in the identification of our will with God's will.
Christ, at his Second Advent, will bring with him the whole company of the redeemed (I. Thess. 4:14-17; II. Thess. 1:10; 2:1), including the Holy Angels (II. Thess. 1:7; Matt. 16:27).
- (9) 4:1-8. *Abound ye, according to my commands (1, 2). God's will is your sanctification (3-6). Impurity is a great sin (7, 8).*
- v. 1. Here begins the *hortatory* portion of the Apostle's letter.
Preaching must be pre-eminently practical in its aims.
Growth is the law of divine life (I. Thess. 3:12; 4:10).
- v. 2. Paul gave clear and definite *charges*.
Christ's minister speaks authoritatively; it is not he who speaks, but his Master.
- v. 3. This injunction was rendered necessary by the low state of morals in the Gentile world.
- v. 6. Paul seems to have laid great stress on social purity while he was with the Thessalonians.
- v. 8. *Rejecteth what?* All that Paul has been teaching in this chapter, but especially with reference to *purity*.
- (10) 4:9-12. *In brotherly love abound more and more (9, 10). Study to be quiet and industrious (11), and to walk honestly (12).*
- v. 11. It seems that some of the Thessalonians, from mistaken expectations with respect to the coming of Christ,

neglected their regular duties, and led a restless, meddling, and idle life (II. Thess. 3: 11, 12).

Paul is addressing people largely composed of workmen and mechanics.

(11) 4: 13-18. *Do not grieve for those who fall asleep in Jesus* (13, 14). *We shall not precede them, for at the Coming of the Lord they will be raised first, and we, that are alive, will be translated* (15-18).

v. 13. There seems to have been, among the Thessalonians, from the very first, a feverish anxiety about the state of the blessed dead, and about the time and circumstances of the Second Advent.

The expression “to fall asleep,” is never applied in the N. T. to the *soul* (for there is no sleep of the soul after death), but always to the body. This implies that the body will be awakened,—that it will rise again.

v. 15. We are not to infer that Paul himself expected to be alive at the Coming of Christ. He is not speaking here of his own person, but of those who will be alive at that time.

v. 16. The word *archangel* occurs only here and at Jude 9. He may be identified with Michael (Jude 9, Dan. 10: 13; 12: 1, 2; Rev. 12: 7).

v. 18. A great responsibility rests upon believers to bring their beloved ones to a saving knowledge of Christ.

(12) 5: 1-11. *The day of the Lord cometh suddenly* (1-3). *Watch and be sober* (4-8), *for God appointed us not unto wrath, but unto the obtaining of salvation* (9-11).

v. 1. Paul did not need to write about the times and seasons, because he had told them all that it was necessary for them to know.

v. 6. We may speak of the world as asleep in sin.

v. 10. The context demands the interpretation, “whether we be alive or dead, at his coming,” we should live together with him.

There are three *sleeps* for man spoken of in Scripture: (1) natural; (2) of sin; (3) of death;—as well as three awakenings: (1) natural; (2) of righteousness; (3) the resurrection of the body.

(13) 5: 12-24. *Special practical directions.*

v. 14. The reference is not to the weak in body, but to those

spiritually weak, in faith (Rom. 14:1), and in conscience (Rom. 15:1; I. Cor. 8:7, 10, 11).

v. 16. The cause (I. Thess. 1:6) and sphere of this joy is the Holy Spirit (Rom. 14:17), and its more immediate source is faith (Phil. 1:25).

v. 24. This little verse has been called "the sum of all delight."

(14) 5:25-27. *Pray for us* (25). *Salute the brethren* (26).

(15) 5:28. *Benediction.*

TWELFTH: Study each section, and write out the thought as clearly and concisely as possible.

THIRTEENTH: Give an oral statement of the contents of the Epistle.

STUDY III.

PART I.

THE SECOND EPISTLE TO THE THESSALONIANS.

FIRST: The Epistle seems to have been written by Paul very shortly after his first letter to the Thessalonians.

- (1) The same companions were with him. Cf. II. Thess. 1: 1; with I. Thess. 1: 1; Acts 18: 5, 11, 18.
- (2) Paul was meeting the same opposition. Cf. II. Thess. 3: 1 with I. Thess. 2: 16; Acts 18: 6.
- (3) The letter was evidently written within a few months after his first letter, about 52 or 53 A. D.

SECOND: Read the Epistle carefully and note the occasion of its writing.

The Apostle appears to have received some additional information concerning the affairs at Thessalonica.

- (1) Of their patience and faith under persecution, 1: 4.
- (2) Of the feverish state of their minds concerning the coming of the Lord, 2: 1, 2.
- (3) That some forged letter had been circulated as coming from Paul, 2: 2.
- (4) That his first letter had been misinterpreted, 2: 2.
- (5) That some were walking disorderly, 3: 6, 11.

THIRD: Read the Epistle a second time and note the object of the letter.

- (1) To calm the excitement, 2: 2.
- (2) To give further information about the time of the Second Advent, 2: 3, 4, 8.
- (3) To exhort them to hold fast to what he had taught them, 2: 15.
- (4) To encourage them in their trials, 3: 1-5.
- (5) To warn the disorderly, 3: 6, 12.

FOURTH: The genuineness of the Epistle is fully established by external and internal evidence.

FIFTH: Read the Epistle carefully and divide into sections with appropriate headings.¹

(1) 1: 1, 2. *Apostolic address and salutation.*

v. 2. The Apostle regards Jesus Christ as one with the Father in the Godhead.

(2) 1: 3-12. *We thank God always for your faith, love and patience. He will recompense you and avenge you. May the Lord Jesus be glorified in you.*

v. 3. *We, i. e., Paul, Silvanus and Timothy.*

v. 4. Faith here denotes faithful constancy in confession of the truth.

v. 7. Affliction and rest are opposed to each other with great propriety.

The angels serve Christ in the manifestation of his power.

v. 8. Paul here refers to two classes: (1) The Gentiles who "know not God;" (2) The unbelieving Jews who "obey not the gospel."

v. 10. By "saints" Paul probably *here* designates believing Jews; by "them that believed" believing Gentiles.

(3) 2: 1-12. *Be not disquieted about the time of the Second Advent. The man of Sin must first be revealed, whom the Lord shall slay at His Coming.*

v. 1. This "gathering together" refers to the being "caught up in the clouds" of I. Thess. 4: 17.

v. 2. This disquietude had arisen from three causes:

1. Some professed to have some teaching of the Spirit.

2. Others falsely interpreted Paul's oral teaching.

3. While still others circulated a forged letter of Paul.

v. 3. The great apostasy shall precede the coming of Antichrist.

Paul is evidently speaking of a personal Antichrist.

v. 6. "That which restraineth" may be the restraining power of political government, or the influence of human law.

(4) 2: 13-17. *We thank God that he hath chosen and called you unto salvation. Hold fast what ye have been taught, and may God stablish you.*

v. 13. The spirit sanctifies and creates faith.

v. 14. The grace of the Holy Spirit is offered to us through the Word, when God calls us through his gospel.

¹We also add a few explanatory notes.



v. 15. There are therefore certain definite *instructions* or *teachings* in the New Testament with reference to doctrine.

(5) 3: 1-5. *Finally, pray for us and for the success of the Word. The Lord will establish you; and may he direct you into the patience of Christ.*

v. 2. These evil men evidently were fanatical Jews. Cf. Acts 18: 6, 12, 13.

v. 5. That is, love toward God; patience, such as Christ exhibited.

(6) 3: 6-16. *Withdraw from disorderly brethren, and imitate us. Let them work, and mark them that disobey. The Lord gives you peace.*

v. 11. Some seemed to have ceased work because they thought the day of the Lord had come.

vv. 14, 15. Practical advice how to treat an erring brother.

(7) 3: 17, 18. *Salutation and benediction.*

v. 17. Paul employed an amanuensis, but he signed this letter to guard against fraud of every kind. Cf. 2: 2.

PART II.

THE TEACHING OF PAUL ACCORDING TO HIS TWO EPISTLES TO THE THESSALONIANS.

FIRST: To present a summary of the early teaching of Paul, we must include his speeches as recorded in Acts 9: 20, 22; 13: 10, 11; 13: 16-47; 14: 15-17; 14: 22, 27; 15: 12; 16: 31; 17: 3; 17: 16-31. (See Study II., Part I., Statement *Five*.)

SECOND: Read carefully these speeches and the two Epistles to the Thessalonians, and write out clearly and concisely what Paul teaches concerning the doctrine of God.¹

Attributes of God.

- (1) God is a living God, Acts 14: 15; I. Thess. 1: 9.
- (2) Is spiritual, Acts 17: 29.
- (3) Is true, I. Thess. 1: 9.
- (4) Is righteous, II. Thess. 1: 6.
- (5) Is omnipotent, Acts 14: 15; 17: 24.

¹For the topics included under this doctrine see the close of Study I.

- (6) Is omniscient, I. Thess. 2: 4.
- (7) Is omnipresent, Acts 17: 27, 28.
- (8) Is good, Acts 14: 17.

The Trinity.

- (1) The three Persons of the Holy Trinity are mentioned together, I. Thess. 1: 3-5; 4: 6-8; 5: 18, 19; II. Thess. 2: 13.
- (2) The Father and the Son are co-ordinated, I. Thess. 1: 1; 3: 11; II. Thess. 1: 1, 2, 12; 2: 16.
- (3) Jesus is the Son of God, Acts 9: 20; 13: 33; I. Thess. 1: 10.
- (4) Jesus is Lord, Acts 16: 31; I. Thess. 1: 1, 3, 6; 2: 15, 19; etc.

Creation.

- (1) God is the Creator of all things, Acts 14: 15; 17: 24.
- (2) He made man, Acts 17: 26, 28.

Providence.

- (1) God's providence is over all men, Acts 14: 16, 17; 17: 26.
- (2) He preserves all men, Acts 14: 25.
- (3) In him we live and move, Acts 17: 28.

THIRD: Read these Speeches and Epistles a second time and note what Paul teaches concerning the doctrine of Man.

Creation of Man.

- (1) Man was created by God, Acts 17: 26, 28.
- (2) Is the offspring of God, Acts 17: 29.
- (3) There is a unity of the race, Acts 17: 26.

The Fall.

- (1) The natural man no longer has a true knowledge of God, Acts 17: 23, 27, 30; I. Thess. 4: 5; II. Thess. 1: 8.
- (2) The Gentiles have turned to the worship of idols, Acts 17: 23, 29; I. Thess. 1: 9.
- (3) Still they have some knowledge of God (Acts 14, 17), and long after him, Acts 17: 27.
- (4) The spirit, soul, and body of man is sinful, I. Thess. 5: 23.

Sin.

- (1) The Gentiles are sinners and need forgiveness (Acts 14: 16, 17; I. Thess. 2: 16), as well as the Jews (Acts 13: 18, 38, 39, 41.)
- (2) They who live in sin are in darkness, I. Thess. 5: 5.
- (3) Satan tempts men, I. Thess. 3: 5.
- (4) Lust is the great sin of the Gentiles, I. Thess. 4: 5.
- (5) Sin leads to the defiance of God, Acts 13: 10, 11.
- (6) It brings wrath, I. Thess. 2: 16; 5: 9.

(7) It brings punishment (II. Thess. 1:9; 2:9, 10), even sudden (I. Thess. 5:3), and eternal (II. Thess. 1:9) destruction.

FOURTH: Read these Speeches and Epistles a third time and note what Paul teaches concerning the Person and Work of Christ?

His Humanity.

- (1) Jesus is true man, Acts 13:23.
- (2) Of the seed of David, Acts 13:23.
- (3) Without sin, Acts 13:35.
- (4) Suffered (Acts 17:3), and was killed by the Jews, I. Thess. 2:15.
- (5) Died and was buried, Acts 13:29.

His Divinity.

- (1) Jesus is true God, Acts 9:20; 13:33; I. Thess. 3:12; 4:1, 2; II. Thess. 3:3, 6, 12, 16.
- (2) Of the same essence with the Father, I. Thess. 1:1; 3:11; II. Thess. 1:1, 2.
- (3) Jesus is Lord, Acts 16:31; I. Thess. 1:1, 3, 6; 3:11, 12; etc.
- (4) Is glorious (II. Thess. 2:14), and faithful, II. Thess. 3:3, 4.
- (5) The source of grace and of spiritual power, I. Thess. 3:11-13; 5:28; II. Thess. 1:2, 12; 2:16; 3:3, 5, 16, 18.

The Atonement.

- (1) Jesus is the Christ, Acts 9:22; 17:3; I. Thess. 1:1, 3; etc.
- (2) Is the Saviour, Acts 13:23; I. Thess. 1:1, 3; etc.
- (3) He died for us, I. Thess. 5:9.
- (4) Obtained remission of sins, Acts 13:38.
- (5) In him is salvation, Acts 13:47; 16:31; I. Thess. 5:9.
- (6) By him the believer is justified, Acts 13:38.
- (7) He delivereth us from the wrath to come, I. Thess. 1:10.

His Resurrection.

- (1) He rose from the dead, Acts 17:3; I. Thess. 4:14.
- (2) He was raised from the dead, Acts 13:30, 33, 34; 17:31; I. Thess. 1:10.
- (8) He did not see corruption, Acts 13:34, 37.

FIFTH: Read a fourth time and note what Paul teaches concerning the doctrine of the work of the Holy Spirit.

The Calling.

- (1) We are called through the gospel, II. Thess. 2:14.
- (2) The word calls us to salvation, Acts 13:26.
- (3) Brings us good tidings, Acts 13:32, 33; 14:5.

- (4) Brings the Gospel in power and in the Holy Ghost, I. Thess. 1:5.
- (5) Proclaims the remission of sins, Acts 13:38.
- (6) Offers Christ as our Saviour, Acts 17:3, 18.
- (7) Is to be received as the Word of God, I. Thess. 2:13.
- (8) God calleth us into his own kingdom and glory, I. Thess. 2:12.
- (9) To the obtaining of the glory of our Lord Jesus Christ, II. Thess. 2:14.
- (10) God has called us in sanctification, I. Thess. 4:7.
- (11) He that calleth us is faithful, I. Thess. 5:24.
- (12) The calling is often resisted, Acts 13:41, 45.

Illumination.

- (1) Through the Word of God (I. Thess. 2:13) we obtain a knowledge of the will of God (I. Thess. 4:3).
- (2) The intellect of man is enlightened with reference to his sinfulness, I. Thess. 4:1-3; 5:13-22.
- (3) And with reference to the free grace of God in Christ, I. Thess. 1:5; 2:2, 8, 9.
- (4) Believers are sons of light, I. Thess. 5:5.
- (5) This enlightenment leads us to a knowledge of the truth, II. Thess. 2:12, 13.

The New Birth.

- (1) There must be an entrance into the kingdom of God, Acts 14:22.
- (2) Is wrought by the Word of God, I. Thess. 2:13.

Conversion.

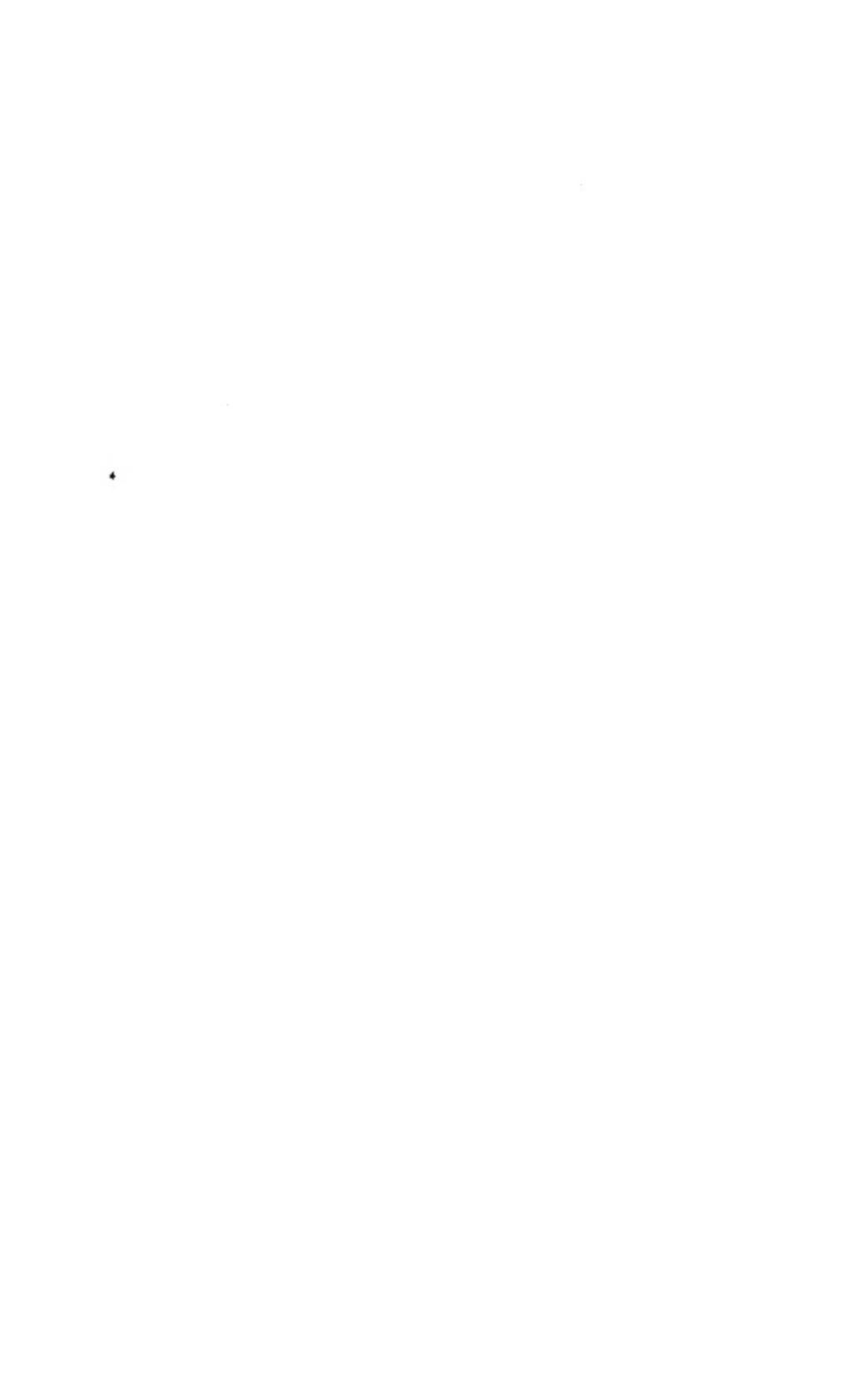
- (1) We must turn from vain things unto the living God, Acts 14:15.
- (2) Believers turn unto God from idols, I. Thess. 1:9.
- (3) The believer is not of the night, nor of darkness, I. Thess. 5:5.

Repentance.

- (1) John preached the baptism of repentance, Acts 13:24.
- (2) God commandeth that men shall all everywhere repent, Acts 17:30.

Faith.

- (1) Believes the Word of God, I. Thess. 2:13; II. Thess. 1:10.
- (2) Must believe on the Lord Jesus, Acts 16:31.
- (3) God giveth his Holy Spirit (I. Thess. 4:8), through the Word, which also worketh faith, I. Thess. 2:13.



- (4) He who has faith is justified by Christ, Acts 13:39.
- (5) Faith works, I. Thess. 1:3; II. Thess. 1:11.
- (6) We must continue in the faith, Acts 14:22.
- (7) Faith must be established, I. Thess. 3:2.
- (8) Is to grow (II. Thess. 1:3, 4), and to become perfect, I. Thess. 3:10.
- (9) May be lost, I. Thess. 3:5.
- (10) All men have not faith, II. Thess. 3:2.

Justification.

- (1) In Christ is remission of sins, Acts 13:38.
- (2) The believer is justified from all things by Christ, Acts 13:39.
- (3) The law of Moses cannot justify, 13:39.

Mystical Union.

- (1) If we stand fast in the Lord we live, I. Thess. 3:8.
- (2) We must live together with Christ, I. Thess. 5:10.

Sanctification

- (1) Our sanctification is the will of God, I. Thess. 4:3.
- (2) Believers should walk worthily of God, I. Thess. 2:12.
- (3) Are to become unblameable in holiness before God, I. Thess. 3:13.
- (4) Not for uncleanness but in sanctification God called us, I. Thess. 4:7.
- (5) Since we are of the day, we must be sober, I. Thess. 5:8.
- (6) We are sanctified by the Spirit II. Thess. 2:13.
- (7) We are always to follow after that which is good, I. Thess. 5:15.
- (8) To abstain from every form of evil, I. Thess. 5:22.
- (9) Our spirit, soul, and body is to be sanctified, I. Thess. 5:23.
- (10) We are not to weary in well doing, II. Thess. 3:13.

SIXTH: Read a fifth time and note what Paul teaches concerning the doctrine of the Last Things.

Death.

- (1) To the believer *death* is a "falling asleep in Jesus," I. Thess. 4:13, 14, 15.
- (2) This does not mean a sleep of the soul, for the souls of believers after death are with God, I. Thess. 4:14.

The Second Coming of Christ.

- (1) The Son of God is coming from heaven, I. Thess. 1:10.
- (2) The Lord Jesus will come, I. Thess. 2:19; 4:15; 5:23.

- (3) With all his saints, I. Thess. 3:13.
- (4) With those that have fallen asleep in Jesus, I. Thess. 4:14.
- (5) He shall be revealed from heaven with the angels of his power in flaming fire, II. Thess. 1:7.
- (6) He shall descend from heaven with a shout, I. Thess. 4:16.
- (7) With the voice of the archangel, and with the trump of God, I. Thess. 4:16.
- (8) By his coming the Lord shall bring to nought antichrist, II. Thess. 2:8.
- (9) He shall come to be glorified in his saints, II. Thess. 1:10.
- (10) The time of his coming still future, II. Thess. 2:1, 2.
- (11) Signs of his coming are:
 - (a) Great apostasy, II. Thess. 2:3.
 - (b) The revelation of antichrist, II. Thess. 2:3, 4.

The Last Day.

- (1) The day of the Lord cometh as a thief in the night, I. Thess. 5:2, 4.
- (2) Suddenly, I. Thess. 5:3.

The Resurrection.

- (1) The dead in Christ shall rise first, I. Thess. 4:16.
- (2) Then living believers shall be caught up to meet the Lord in the air, I. Thess. 4:17.
- (3) The time of the resurrection still future, II. Thess. 2:1, 2.

The Judgment.

- (1) The day of judgment hath been appointed, Acts 17:31.
- (2) God will judge the world in righteousness, Acts 17:31; II. Thess. 1:5, 6.
- (3) Christ will be the judge, Acts 17:31.
- (4) The certainty of this judgment is assured unto all men, Acts 17:31.
- (5) Men shall be judged and recompensed according to their deeds, II. Thess. 1:6, 7.
- (6) Those who believe not the truth shall be judged, II. Thess. 2:12.

Eternal Life.

- (1) There is an eternal life, Acts 13:46.
- (2) Consists in being ever with the Lord, I. Thess. 4:17.
- (3) Being in the presence of the Lord and partaking of the glory of his might, II. Thess. 1:9, 10.
- (4) A partaking of the kingdom and glory of God, I. Thess. 2:12; II. Thess. 1:5.

Eternal Death.

- (1) There is a wrath to come, I. Thess. 1: 10; 5: 9.
- (2) Sudden destruction cometh upon unbelievers, I. Thess. 5: 3.
- (3) Vengeance shall overtake all the heathen who know not God, II. Thess. 1: 8.
- (4) As well as all those who knowing of the truth did not obey the gospel of our Lord Jesus, II. Thess. 1: 8.
- (5) This eternal death consists in punishment, II. Thess. 1: 9.
- (6) Even eternal destruction from the face of the Lord and from the glory of his might, II. Thess 1: 9.
- (7) This eternal destruction is not annihilation, but affliction, II. Thess. 1: 6; punishment, II. Thess. 1: 9; wrath, I. Thess. 1: 10; 5: 9.

SEVENTH: Study carefully the passage contained in II. Thess. 2: 3-10, and note what Paul teaches concerning Antichrist.

- (1) This adversary or Antichrist shall be revealed, *vv. 3, 6, 8.*
He is not a mere principle.
- (2) This revelation of "the man of sin" will not take place, "except the falling away come first," *v. 3.*
- (3) Not until a certain obstacle is removed, *vv. 6-8.*
- (4) A marked characteristic is open opposition to God and religion, *v. 4.*
- (5) He lays claim to the attributes of God, *v. 4.*
- (6) He is noted for his iniquity, "the man of sin," *v. 3*, for his sin, "the son of perdition," *v. 3*, and for his lawlessness, "the lawless one," *v. 8.*
- (7) He shall come "with all power and signs and wonders of falsehood," *v. 9.*
- (8) His "coming is according to the working of Satan," *v. 9.*
- (9) This mystery of lawlessness was already at work at the time that Paul was writing, *v. 7.*
- (10) This mystery of lawlessness will culminate in a personal antichrist, "the man of sin," "the son of perdition," "the lawless one."
- (11) The downfall of Antichrist will occur at the second coming of Christ, *v. 8.*

EIGHTH: Study the two Epistles to the Thessalonians, section by section, and note what Paul teaches about our practical duties.

- (1) Our duties to God.
- (2) Our duties in the Family.

- (3) Our duties as members of the Church.
- (4) Our duties to self.
- (5) The duties of a Pastor.

NINTH: To the English student we would recommend the following books:

- (1) On the Acts of the Apostles.

Lumby's Commentary in the Cambridge Bible for Schools and Colleges, or Howson and Spence in the "Revision Commentary."

- (2) A life of Paul (Stalker, Conybeare and Howson, Farrar, Lewin).
- (3) On the Epistles to the Thessalonians. See Cambridge Bible or Revision Commentary. Lillie's Lectures can also be recommended. In it the author seeks to apply the results of a critical study of the Greek text to the uses of popular instruction.

TENTH. To the student of the Greek text we would recommend—

- (1) On the Acts of the Apostles.
Gloag, Hackett, Lumby, Humphrey, Trollope, Meyer.
- (2) On the Epistles to the Thessalonians.
Ellicott, Eadie, Luenemann in Meyer, Alford, Boise.

STUDY IV.

THE EPISTLE TO THE GALATIANS.

FIRST: The Epistles of Paul fall chronologically into four groups, separated from one another by about an interval of five years. (I. 52-53 A. D.; II. 57-58 A. D.; III. 62-63 A. D.; IV. 67-68 A. D.).

SECOND: It is difficult to determine the chronological order of the letters of the second period, but it is probable that the Epistle to the Galatians is the first of the series of Epistles written in 57-58 A. D. (Gal., I. Cor., II. Cor., Romans).

THIRD: We know it was written after 54 A. D.

- (1) He had preached to the Galatians on his second missionary journey (50-51 A. D.), Acts 16: 6; Gal. 4: 13.
- (2) The letter was written after his second visit, on his third missionary journey (54 A. D.), Acts 18: 23; Gal. 4: 13.

FOURTH: It seems to have been written before the Epistle to the Romans, that is, before 58 A. D.

- (1) This is generally acknowledged by all critics.
- (2) Galatians is the draft, the outline, of which Romans is the development and systematic discussion.

FIFTH: The Epistle, however, gives us no definite information as to the exact time when it was written. It seems to have been written at Ephesus, Acts 19: 10; Gal. 1: 6. (?)

SIXTH: From Gal. 1: 2 some conclude that it was written during a journey, while Paul was on his way to Macedonia (Acts 20: 1), in the winter or spring of 57 or 58 A. D., thus placing it after the Epistles to the Corinthians but before the Epistle to the Romans.

SEVENTH: Read the Epistle carefully, and note what information Paul gives concerning himself.

- (1) He is an apostle, called of God the Father, through the risen Christ, 1: 1, 16.
- (2) He preached the Gospel to the Galatians, 1: 8, 9; detained on account of some sickness, 4: 11, 13.

- (3) The Gospel which he preached was revealed to him by Jesus Christ, 1: 11, 12.
- (4) Before his conversion, zealous in persecuting the Church of God, 1: 13, 14; cf. Acts 7: 58—8: 3.
- (5) His call and conversion, 1: 16; cf. Acts 9: 1-18; 22: 5-16; 26: 12-23.
- (6) His journey into Arabia, 1: 17.
- (7) His return to Damascus, 1: 17.
- (8) His visit to Jerusalem to see Peter, 1: 18, 19; cf. Acts 9: 26-30.
- (9) His stay in the regions of Syria and Cilicia, 1: 21; cf. Acts 9: 30; 11: 25, 26.
- (10) He attends the Apostolic Council at Jerusalem, 50 A. D., Gal. 2: 1-10; Acts 15: 1-29.
- (11) Paul rebukes Peter at Antioch, Gal. 2: 11-14; cf. Acts 15: 30-35.
- (12) Paul had visited the Galatians twice, 4: 13; cf. Acts 16: 6; 18: 23.
- (13) It is highly probable that he wrote the whole letter to the Galatians with his own hand, 6: 11. (?)
- (14) He bears on his body the marks of persecution, 6: 17.

EIGHTH: Note the strong *internal* evidence of the genuineness of the Epistle, that is, that it was written by Paul. The contents are such no forger would dare to write.

NINTH: Equally strong is the *external* evidence.

- (1) The book is attributed to Paul in the Syriac and Old Latin versions, both completed before 200 A. D.
- (2) It is mentioned in the Muratorian Canon, about 170 A. D.
- (3) Quoted by name by Irenæus, who spent his youth in Asia Minor, died 202 A. D.; by Clement of Alexandria, died 220 A. D., and by Tertullian, died 220 A. D.

TENTH: The Galatia of Paul was a broad strip of land, about two hundred miles in length, stretching from north-east to south-west, lying a little to the north of the centre of Asia Minor.

ELEVENTH: It is highly probable that the principal towns visited by Paul were Tavium, Ancyra, and Pessinus, and at these places evidently were "the churches of Galatia," Gal. 1: 2.

TWELFTH: The Galatians to whom Paul preached were a very mixed race. Five elements can be distinguished:

(1) The original Phrygian population; (2) The Gauls or Celtic conquerors, about 250 B. C.; (3) Greek settlers; (4) Romans, who came in after the conquest by Manlius, 189 B. C.; (5) Jewish colonies.

THIRTEENTH: It was the Celtic blood which gave its distinctive color to the Galatian character. Roman writers describe the Gauls (1) as noted for their fickleness; (2) as superstitious, given over to ritual observances; and (3) greedy of wealth.

FOURTEENTH: Read the Epistle carefully and note what we can infer concerning the character of these Galatians to whom this letter was written.

- (1) They were mainly Gentiles, 4: 8, 9; 3: 29; 5: 2; 6: 12.
- (2) Received the gospel with eagerness, 4: 14, 15; 5: 7.
- (3) Fickle, ready to receive a different gospel, 1: 6; 3: 1; 5: 1.
- (4) Ritualistic, seeking to become perfect by ritual observances, 3: 3; 4: 10, 11.
- (5) Easily overcome by temptations of the flesh, 5: 13, 19-21.
- (6) Easily angered and very excitable, 5: 15.
- (7) Avaricious, 6: 6-10.

This agrees, in a remarkable way, with the Celtic or Gallic type of character.

FIFTEENTH: Read the Epistle a third time, and note the occasion of the letter.

- (1) False teachers were perverting the Gospel of Christ, 1: 6, 7; 3: 1; 6: 12, 13.
- (2) They were even denying the authority of Paul as an Apostle, 1: 1, 11, 12.
- (3) The Galatians were being carried away by the Judaism of these teachers, 3: 3-6; 4: 9-11, 19, 20, 21; 5: 2-4, 18.
(Asia Minor, especially Galatia, for the first four centuries, was the nursery of heresy.)

SIXTEENTH: On a careful reading of the Epistle we see it naturally divides itself into three parts:

- I. Gal. 1:1-2:21. *Personal*, chiefly in the form of narrative.
- II. Gal. 3:1-4:31. *Doctrinal*, mostly argumentative.
- III. Gal. 4:1-6:18. *Practical*.

SEVENTEENTH: Read the Epistle carefully and divide into sections with appropriate headings.¹

¹ We also add a few explanatory notes. The analysis of Ellicott is closely followed.

(1) 1:1-5. *Apostolic address and salutation, concluding with a doxology.*

v. 1. "The two threads which run through this Epistle,—the defence of the apostle's own authority, and the maintenance of the doctrine of grace,—are knotted together in the opening salutation." (Lightfoot.)

Paul secured his call from Christ himself on his way to Damascus (Acts 9:1-18; 22:5-16; 26:12-23). He was officially invested with his office at a later date (Acts 13:2, 3).

Paul, when he mentions the Father and the Son in connection, often uses a single preposition, and although this may not be a *direct* evidence, still we have a right to infer their *equality*.

Note that Paul was called by the risen and glorified Christ.

v. 2. The Epistle was evidently an encyclical letter addressed to the different churches founded in Galatia. Note that they are not addressed as "saints," or "faithful brethren." There is not a single word of praise for this apostate Church.

v. 3. "Strictly speaking, Christ is the mediating imparter of grace, God the Father the direct giver. . . . Nothing speaks more decisively for the divinity of our Lord than these juxtapositions with the Father, which pervade the whole language of Scripture." (Ellicott.)

v. 4. Paul here refers to the error of the Galatians, for they had practically ignored the atoning death of Christ (2:21; 5:4).

The word "*deliver*" strikes the key-note of the epistle.

v. 5. Glory is the essential attribute of God.

"The ages of ages" is a Hebraistic expression designating a duration of time infinitely long.

(2) 1:6-10. *I marvel at your speedy lapse to another gospel, which even if an angel were to preach, let him be anathema. It is not man but God whom I strive to please.*

v. 6. It is difficult to decide whether the "so quickly" refers to (1) their conversion; (2) the Apostle's last visit, or to (3) the entry of the false teachers. The calling is regularly ascribed to God the Father, by St. Paul.

v. 7. There cannot be two Gospels; the Judaists do not bring another Gospel, for that is really no Gospel at all.

They really were not able to pervert the Gospel of Christ, but yet they were earnestly *wishing* to do it.

v. 8. *Anathema* here refers to spiritual condition, *accursed*, deprived of all part in Christ and God. The meaning "excommunicated," in the sense of ecclesiastical censure, is not found till much later.

"Controversies not only cannot, but not even ought to be carried on without strong feeling, but that strong feeling ought to be holy feeling." (Bengel.)

v. 9. Paul had warned them probably on the occasion of his second visit in 54 A. D.

v. 10. The meaning is, I have not heretofore sought, nor do I *now* seek to please men; and a clear proof is that I am Christ's servant, whose service is incompatible with that of man.

(3) 1.11-14. *The Gospel I preach is not of man; and I will show this by stating my mode of life before my conversion.*

v. 11. We have here the beginning of what may be termed the apologetic portion of the epistle, 1:11—2:21.

v. 12. Christ was the source and author of this special revelation. "As, on the one hand, we may reverently presume that all the fundamental truths of the Gospel would be *fully* revealed to Paul before he commenced preaching; so, on the other, it might have been ordained that . . . its deepest mysteries and profoundest harmonies should be seen and felt through the practical experiences of his Apostolic labors" (Ellicott.)

v. 13. "The history of his past career as a persecutor formed part of his preaching; see Acts 22:2-21; 26:4-23; I. Cor. 15:8-10; Phil. 3:6; I. Tim. 1:13." (Lightfoot.)

v. 14. "St. Paul seems to have belonged to the extreme party of the Pharisees (Acts 22:3; 23:7; 26:5; Phil. 3:5,6), whose pride it was to call themselves 'zealots of the law, zealots of God.' To this party also had belonged Simon, one of the twelve, thence surnamed the zealot." (Lightfoot.)

(4) 1:15-24. *I will confirm this by a recital of the places where I abode, and the countries in which I travelled. The churches of Judea knew of me only by report.*

v. 15. "Observe how words are accumulated to tell upon the one point on which he is insisting,—the sole agency of God as distinct from his own efforts." (Lightfoot.)

“The moving cause of the call was the divine ‘good pleasure,’ the mediating cause the boundless grace of God, the instrument the heaven-sent voice.” (*Ellicott.*)

v. 17. It seems highly probable that St. Paul’s visit to Arabia took place in the earlier part of the period of three years, before he commenced his active labors in Damascus, and therefore must be placed before the notice of his active preaching in Acts 9: 20.

If we suppose that the Apostle betook himself to the Sinaitic peninsula, the scene of the giving of the law, then his visit to Arabia becomes full of meaning.

How much of this period of three years was spent in Damascus, and how much in Arabia, is completely uncertain, but it seems that the sojourn in Arabia was short.

v. 18. The three years are reckoned from his conversion.

On Paul’s first visit to Jerusalem after his conversion see Acts 9: 26-30. His visit was abruptly terminated on account of a plot against his life (Acts 9:29), and in obedience to a vision (Acts 22: 17-21).

v. 19. It seems that James, the Lord’s brother, is here called an apostle, though it does not therefore follow that he was one of the twelve (John 7: 5).

v. 21. On Paul’s journey through Syria and Cilicia, compare Acts 9: 30; 11: 25-30.

v. 22. Judea is here distinguished from Jerusalem, for he was known to the church in Jerusalem.

(5) 2: 1-10. *When I went up to Jerusalem, I set forth my Gospel both in public and private; I resisted false brethren, and was accepted by the Apostles.*

v. 1. This was at the Apostolic Council in the year 50 A. D. See Acts 15: 1-29.

Titus is included in the “certain other of them,” cf. Acts 15: 2, and is especially named here on account of the dispute to which he gave rise (*Lightfoot*).

v. 2. In Luke’s narrative (Acts 15: 2) he is said to have been sent by the Church at Antioch. There is here no discrepancy; the revelation either prompted or confirmed the decision of the Church.

v. 5. Truth, precise, unaccommodating, abandons nothing that belongs to itself, and admits nothing that is inconsistent with it (*Bengel*).

v. 8. Paul always speaks of his Apostleship as given *by* God (Rom. 15: 15; I. Cor. 15: 10; Eph. 3:2) *through* Christ (Gal. 1: 1; Rom. 1: 5; 15: 18).

v. 9. The relative positions here assigned to Peter and James accord exactly with the account in the Acts. See Acts 12: 17; 15: 13; 21: 18.

v. 10. Twice did Paul aid the poor of Jerusalem; (1) on his second journey to Jerusalem, about 44 A. D. (Acts 11: 29, 30); and (2) on his fifth and last journey (Rom. 15: 26, 27; I. Cor. 16: 3; II. Cor. 9. 1, 2; Acts 24: 17) shortly after Galatians was written (*Lightfoot*).

(6) 2: 11-21. *When Peter dissembled, I withstood and rebuked him, urging that to observe the law as a justifying principle is to make void the grace of God.*

v. 11. The argument at last reaches its highest point. Paul reproves Peter himself, therefore he owes not his doctrine to man.

This occurred immediately after the Apostolic Council (Acts 15: 30-34)

v. 14. For the Gospel teaches that righteousness from the works of the law, and the necessity for observance of the ceremonial law, are inconsistent with redemption by the death of Christ.

In verses 14-21 we have the *substance* of what was said by Paul on this occasion.

v. 16. Man is not justified by the works of the law, and therefore in no other way save by faith.

Faith is not the *source* or *cause* of our justification, nor is it the means by which grace is wrought or conferred upon us, but simply the means whereby it is accepted or received—the hand which extends upward to embrace Christ, and put on Christ to justification.

v. 19. The word *law* in both cases has the same meaning, and is the *Mosaic* law. The meaning is this: I, *through the law*, owing to sin, was brought under its curse, but having been crucified with Christ (2. 20; 3: 13) I *died to the law*, being free from its claims, and from its curse (3: 13).

v. 21. There would have been no need of the death of Christ if righteousness could have been obtained through the law.

(7) 3: 1-5. *O foolish Galatians, is not the Spirit which you have*

received an evidence that justification is by faith, and not by works of the law?

v. 1. The word "foolish" occurs also in Gal. 3: 2; Rom. 1. 14; I. Tim. 6: 9; Tit. 3: 3, and seems to mark an insufficient application of the mind or intellect—a defect in the *head*, in contradistinction to a defect in the *heart*.

v. 4. Paul here refers to the persecutions endured by them.

v. 5. It is best to translate "worketh miraculous powers *in* you." Cf. I. Cor. 12: 6.

(8) 3: 6-9. *As Abraham was justified by faith, so shall his spiritual children be justified, and share his blessing.*

v. 6. On the faith of Abraham, see Gen. 15: 6; James 2: 23; Rom. 4: 3,

v. 8. "The promise to Abraham was an *anticipation of the gospel*, not only as announcing the Messiah, but also as involving the doctrine of righteousness by faith." (*Lightfoot.*)

(9) 3: 10-14. *They who are of the works of the Law lie under a curse, from which Christ has redeemed us, having ensured to all in himself the blessing of Abraham.*

v. 10. The *curse* and the *blessing* are opposed. Perfect obedience is required by the expression, "in all things," and continual obedience by the word "continueth" (*Bengel*). Compare Deut. 27: 26; Jer. 11: 3.

v. 11. A quotation from Hab. 2: 4, cited also in Rom. 1: 17; Heb. 10: 38.

v. 13. Christ set us free by *purchase from the state* in which we were held. He became the *curse*, which we were, in our stead, that in him we might cease to be a curse.

v. 14. It is through faith in Christ Jesus that the Gentiles partake of the blessing, and receive the gift of the Holy Ghost.

(10) 3: 15-18. *Even the customs of men show that the promise of God to Abraham can not be annulled by the law which came so long afterwards.*

(11) 3: 19-24. (Positive.) *The law was to bring the conviction of sin.* (Negative.) *It was not against the promises of God, to which it was a preparative dispensation.*

v. 19. The law is inferior to the Gospel in four things:

(1) It is restricted and conditioned, "added because of transgressions;"

- (2) Temporary and provisional, "till the seed should come;"
- (3) It was given by God mediately, " through angels;"
- (4) It was received from God mediately, "by the hand of a mediator," *i. e.* Moses.

On the presence of angels at the giving of the law, compare Heb. 2:2; Acts 7:53; Deut. 33:2; Ps. 68:17.

v. 20. The various interpretations of this short verse are said positively to exceed four hundred. The meaning is this: a mediator implies two parties, between whom the mediation is carried on. The law is a contract between two parties, God on the one hand, and the Jewish people on the other. But in the giving of the promise there is no mediator. It depends on God alone, and he gives the promise directly. There are not two contracting parties.

v. 22. The consciousness of sin is a necessary step towards justification. In these verses the word "faith" is used in a two-fold sense, (1) subjectively, referring to the subjective state of the Christian, and (2) objectively, as the Gospel which is to be believed.

v. 24. This pedagogic function of the law was displayed *positively* in warnings and threatenings; *negatively* in awakening the conscience and bringing a knowledge and conviction of sin. (*Ellicott.*)

(12) 3:25-29. *By faith in Christ we have become freed from the law. We have become sons of God, Abraham's seed, and heirs of the promise.*

v. 26. The emphasis of the verse lies on " all " and " sons."

v. 27. (1) There must be a mystical union and communion with Christ.

(2) We are incorporated into Christ, and become partakers of his nature, at Baptism.

(3) Paul says that at Baptism we put on Christ.

(4) There is therefore a Sacrament of Baptism, which God has instituted as a means of grace.

v. 29. Heirs indeed, but heirs *by promise*, not by law. "The declaration of v. 7 has now at length been substantiated and expanded by 22 verses of the deepest, most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings." (*Ellicott.*)

(13) 4. 1-7. *As every heir, being a minor, is under a guardian,*

so before Christ came we all were under bondage, but now have become free sons, and heirs of God.

- v. 1. The heir during his minority represents the state of the world before the Gospel.
- v. 3. Both Jews and Gentiles alike were held in bondage by rudimentary principles of religious knowledge.
- v. 4. "The fulness of time" had come in a double sense.
(1) The time appointed of God the Father had come, cf. Gal. 4:2; (2) the world had arrived at its maturity, and the law had worked out its educational purpose.

The statement that "God sent forth his Son" assumes the pre-existence of the Son.

- v. 5. St. Paul here, as well as in 3:13, states why the Son of God took upon himself our human nature.

On the Incarnation and the Scriptural doctrine of Adoption, see *Index* of my "Studies in the Book," *First Series*.

- v. 6. The presence of the Holy Spirit in our hearts is a witness of our sonship. Compare Rom. 8:15, 16.

(14) 4:8-11. *How then can ye now turn back again to the bondage of beggarly rudiments, as alas, ye are doing?*

- v. 9. "The Galatians had been slaves to the 'rudiments' in the form of heathenism; now they were desiring to enslave themselves *again* to the 'rudiments,' and to *commence* them *aneu* in the form of Judaism. (Ellicott.)

(15) 4:12-16. *Throw off this Judaic bondage, and be free as I am free. You once despised me not, even in my infirmity, but manifested towards me the deepest reverence and earnest love.*

- v. 13. St. Paul seems to have been detained in Galatia by illness, so that his infirmity was the cause of his preaching there.

v. 14. As to the nature of this "temptation in the flesh," *bodily ailment* of some kind has been felt by most recent writers to be the only solution which meets all the conditions of the question, but whether it was the headache, or of the nature of epilepsy, or some complaint of the eyes, cannot be determined.

- v. 16. He who speaks the *truth* is a friend, and truth ought not to produce hatred against him in your minds (Bengel).

(16) 4:17-20. *Your false teachers only court you for selfish ends; and you are easily led away. Would that I were with you, and could speak differently.*

(17) 4:21—5:1. *You understand not the deeper meanings of the Law as I shall prove by the allegory of Abraham's two sons, the one typical of the earthly, the other of the heavenly Jerusalem. As ye are free stand fast in your freedom.*

v. 27. St. Paul here illustrates the allegory by reference to a passage in Isa. 54:1.

v. 30. The law and the Gospel cannot co-exist; the law must disappear before the Gospel.

(18) 5:2-6. *If you submit to circumcision, you are bound to keep the whole law, and your union with Christ is entirely void.*

v. 2. Paul now assumes a severer tone.

v. 6. In the expression "faith working through love" the whole of Christianity consists. These words bridge over the gulf which seems to separate the language of St. Paul and St. James.

(19) 5:7-12. *Who perverted you? Whosoever they are they shall be punished, for their doctrine is not mine. Yea, I wish they would cease from all communion with you.*

(20) 5:13-15. *Do not misuse your freedom, but love one another. Love is the fulfilment of the law; hatred brings destruction.*

(21) 5:16-26. *Walk according to the Spirit, whose fruits no law condemns; and not according to the flesh, the works of which exclude from the Kingdom of God.*

v. 19. The sins here mentioned may be grouped into four classes: (1) sensuality; (2) unlawful dealings in things spiritual; (3) violations of brotherly love; (4) excesses. Bengel similarly divides them into "the sins committed with our neighbor, those against God, those against our neighbor, and those in regard to ourselves; and to this order the enumeration of the fruit of the Spirit corresponds." Cf. II Cor. 12:20, 21.

v. 22. The fruits of the Spirit may be arranged into three groups of three each. The first two triads are arranged in an ascending scale.

v. 26. There is a gradation in the phrases used here. Vain glory provokes contention; contention produces envy. (Lightfoot.)

(22) 6:1-5. *You who are spiritual should bear and forbear; examine yourselves before you judge others.*

v. 1. Gentleness, in the treatment of one whose guilt is

placed beyond a doubt, is a characteristic of true spirituality.

v. 2. The burdens we are to bear are our neighbors' errors and weaknesses, his sorrows and sufferings.

v. 3. Every man has certain responsibilities which he cannot throw off.

(23) 6:6-10. *Be liberal to your teachers. As you sow now, whether it be to the flesh or to the Spirit, so shall you reap.*

v. 6. The obligation of the hearers of the word to support the ministers of the word is again and again insisted upon by St. Paul, though he seldom asserted his own claims; see I. Thess. 2:6, 9; II. Cor. 11:7-9; Phil. 4:10-17; I. Tim. 5:17, 18; and especially I. Cor. 9:11.

v. 10. The Galatians had been asked to contribute for the poor brethren in Judea (I Cor. 16:1).

(24) 6:11-16. *Recapitulation. Your false teachers seek to have you circumcised, to avoid persecution, and to boast of your submission. All true boasting, however, must be in Christ and his Cross.*

v. 11. Some think that in this verse we can infer that the Apostle at this point takes the pen from his amanuensis, and finishes the letter in his own handwriting.

(25) 6:17. *Trouble me not; I am Christ's accredited servant.*

(26) 6:18. *Benediction.*

EIGHTEENTH: Give an oral statement of the contents of the Epistle.

NINETEENTH: To the English student we would recommend the following Commentaries on Galatians:

(1) *Luther* on Galatians. Of this work, Beet, one of the most eminent Wesleyan (Methodist) commentators, says: "It is my deliberate judgment that, for the purpose for which the Epistle was written, and for its chief practical worth now, Luther has caught and reproduced the inmost thought of St. Paul more richly than has any other writer, ancient or modern."

(2) *Beet* on Galatians.

(3) *Dean Howson* on Galatians in the *Speaker's Commentary*.

(4) *Sunday* in *Handy Commentary*, edited by Ellicott.

TWENTIETH: To the student of the Greek text we would recommend the commentaries of Ellicott, Lightfoot, and Meyer.

STUDY V.

THE TEACHING OF THE EPISTLE TO THE GALATIANS.

FIRST: Read the Epistle carefully and note what St. Paul teaches about our practical duties:

- (1) Our duties to God.
- (2) Our duties to our neighbor.
- (3) Our duties to self.

SECOND: Read the Epistle carefully and write out clearly and concisely what Paul teaches concerning the doctrine of God.

Attributes of God:

- (1) God is omniscient, 1:20.
- (2) Is gracious, 1:3, 4; 2:21.
- (3) Is glorious, 1:5, 24.
- (4) Is impartial, 2:6.
- (5) Is faithful, 3:16, 17.
- (6) Is true, 3:16; 6:7.
- (7) Can be known, 5:21.

The Trinity.

- (1) The Father and the Son are co-ordinated, 1:1, 3.
- (2) Jesus is the Son of God, 1:16; 2:20; 4:4, 6; and of the same essence with the Father, 1:1, 3.
- (3) God the Father is one person, 3:20.
- (4) The Son is a person, 1:16; 2:20; etc.
- (5) The Holy Spirit is a person, 3:2, 5; 4:6; 5:5, 17, 18, 22.
- (6) The Holy Spirit proceedeth from the Father and the Son, 4:6.
- (7) God alone is to be pleased, 1:10.
- (8) God has a kingdom, 5:21.
- (9) God is not mocked, 6:7.

God the Father.

- (1) The Father called Paul to be an Apostle, 1:1, 15, 16.
- (2) Raised Christ from the dead, 1:1.
- (3) Is the source of grace and peace, 1:3.

- (4) It was his will that the Son should redeem us, 1:4.
- (5) He calls us, 1:6; 5:8.
- (6) He works power for good in man, 2:8.
- (7) He supplieth the Spirit, 3:5.
- (8) God the Father justifies believers, 3:6, 8, 11.
- (9) He giveth the promise, 3:16, 21.
- (10) He sent forth his Son, 4:5.
- (11) He sends forth the Spirit of his Son, 4:6.

THIRD: Read the Epistle again and note what Paul teaches concerning the Doctrine of Man.

Universality of Sin.

- (1) Man has sins, 1:4
- (2) This present age is evil, 1:4.
- (3) All Gentiles are sinners, 2:15.
- (4) All Jews are sinners, 2:16, 17.
- (5) For no man can keep the law of God, 3:10, 11, 19.
- (6) Therefore Scripture hath shut up all men under sin, 3:22.

Nature of Sin.

- (1) It brings us under the curse of the law, 3:13.
- (2) Under bondage, 3:22, 23.
- (3) It is a being held in bondage under the weak and beggarly rudiments of the world, 4:3, 9.
- (4) The ruling element in the natural man is the flesh, 5:13, 16, 17.
- (5) A little leaven leaveneth the whole lump, 5:9.
- (6) The flesh manifests itself in works, 5:19-21.

Result of Sin.

- (1) Condemnation, 1:8, 9.
- (2) It separates from Christ, 1:6-9.
- (3) It brings upon men the curse, 3:10, 13.
- (4) Those who practise the works of the flesh shall not inherit the Kingdom of God, 5:21.
- (5) He that soweth unto his own flesh shall of the flesh reap corruption, 6:8.

FOURTH: Examine the Epistle carefully and note what Paul teaches concerning the Person of Christ.

His Humanity.

- (1) Jesus is a true man, 1:19;
- (2) Of the seed of Abraham, 3:16; born of a woman, 4:4.
- (3) Died, 1:1; 2:21; even by a death on the cross, 3:1, 13; 6:12, 13.

His Divinity.

- (1) He is the Son of God, 1:16; 2:20; 4:4, 6.
- (2) He is Lord, 1:3, 19; 5:10; 6:18.
- (3) To him are ascribed the same works as to the Father, 1:1, 3; 6:18; 1:

His Resurrection.

- (1) He was raised from the dead by God the Father, 1:1.

FIFTH: Examine the Epistle carefully and note what Paul teaches concerning the mediatorial work of Jesus Christ.

- (1) He is the Messiah or Christ, 1:1, 3, 6, 7, 10, 12, etc.
- (2) He is Jesus the Saviour, 1:1, 3, 12; 2:4, etc.
- (3) He gave himself for our sins, 1:4.
- (4) He loved me, and gave himself up for me, 2:20.
- (5) He died, on the cross (3:1, 13; 6:12, 13), to obtain a righteousness for the believer, 2:21, 16; 3:13.
- (6) He became a curse for us, *i. e.* "bore our sins in his body upon the tree" (I. Pet. 2:24), bore our guilt and punishment, 3:13.
- (7) By his death Christ has delivered believers from the bondage of this present evil age, 1:4.
- (8) And redeemed believers from the curse of the law, 3:13.

SIXTH: Examine the Epistle carefully, section by section, and note what Paul teaches concerning the work of the Holy Spirit.

The grace of the Holy Spirit.

- (1) By the *grace* of the Holy Spirit we mean the unmerited favor of God towards sinful man, 1:6, 16; 2:9, 21.
- (2) It is also called the grace of God (2:21), the grace of our Lord Jesus Christ (1:6; 6:18).
- (3) We speak of the grace of the *Holy Spirit*, because the Holy Spirit applies the gifts of grace and redemption to the heart of sinful man, 3:2, 5, 14; 4:6.
- (4) God the Father is the source of grace, 1:3; 2:21; 5:8.
- (5) Christ is the mediating imparter of grace, 1:3, 6; 6:18.
- (6) This grace of God has been especially manifested in the sending of the Son, and in His mediatorial work, 3:4, 5; 1:4; 2:20; 3:13.
- (7) The grace of God is utterly opposed to the works of the law, 2:21; 5:3, 4.
- (8) This grace is in most definite contrast to sin, 2:17; 5:17, 22.
- (9) The Holy Spirit is received, and God supplieth the Spirit, through the Word, by the hearing or message of faith, 3:3, 5.

- (10) The Holy Spirit is the divine ruling principle of the new life, 5:16, 18, 25; 4:6.
- (11) The grace of God through the Word acts *before* conversion (prevenient, preparative, and exciting grace), in the *act* of conversion (operating and completing grace), and *after* conversion (co-operating and indwelling grace). See *Studies in the Book, First Series*, pp. 14, 15.

The Calling.

- (1) God the Father calleth us, 5:8.
- (2) Through his grace, 1:15.
- (3) In the grace of Christ, 1:6.
- (4) Through the preaching of the gospel (1:6-8; 2:2), of the faith (2:23), by the hearing or message of faith, 3:2, 5.
- (5) For freedom, 5:13.

Illumination.

- (1) The natural man does not know God, 4:8.
- (2) Because he is held in bondage under the rudiments of the world, 4:3, 9.
- (3) And the flesh lusteth against the Spirit, 5:17, 13.
- (4) Illumination is that gracious act of the Holy Spirit by which through the Word of God sinful man is enlightened:
 - (a) With a knowledge of God and his will, 4:8, 9; 1:4.
 - (b) Through the preaching of the Law with reference to his sinfulness and misery, 3:22-24.
 - (c) Through the Gospel of the free grace of God in Christ, 1:3, 4, 6; 2:16, 21; 3:13, 26, 29.
 - (d) Even concerning "the truth of the Gospel," 2:5, 14; "the faith," 1:23.
- (5) Ordinary illumination is progressive, the mind receiving continuously more and more light of the truth, 4:19, 20.

Regeneration.

- (1) The corruption of the human heart requires a new birth, the implanting of a new life, even "a new creation," 6:15.
- (2) Regeneration is the implanting of a new life, 2:20.
- (3) It is the work of God, wrought by the Holy Spirit, through the Word, 3:2.

Conversion.

- (1) Conversion is a change of the whole past manner of life, 1:13, 14, 24.
- (2) It is not a conferring with flesh and blood, 1:16.

- (3) It is a turning away from the rudiments of the world, 4:3, 9.
- (4) It is a casting off of the yoke of bondage, 5:1.
- (5) It is a walking by the Spirit, 5:16, 25.
- (6) A being led by the Spirit, 5:18.
- (7) Though the conversion of a man may be spoken of as an event taking place at a certain definite time, nevertheless we must daily lead a life of conversion,—daily repent and daily believe, 5:13, 16, 17, 25.

Repentance.

- (1) Paul is an example of true repentance, 1:13, 14, 23.
- (2) Is the way to Christ, 3:24.
- (3) The marks of a true repentance are of a two-fold character:
 - (a) Internal, consisting of a change of mind, 1:23.
 - (b) External, a bringing forth of the fruit of the Spirit, 5:13, 16, 22.
- (4) A want of repentance bringeth judgment, 5:10; for God is not mocked, 6:7.
- (5) Those who do not repent of the works of the flesh shall not inherit the Kingdom of God, 5:22.
- (6) He who commits a trespass, must repent, 6:1.
- (7) As we daily sin (5:17), so our repentance must be daily; we must lead a life of repentance and faith, 2:20; 5:13, 25.

Faith.

- (1) To become a partaker of salvation, all that is necessary is to appropriate to one's self the promises of the Gospel, 3:21, 22, 26.
- (2) Faith consists of three elements:
 - (a) A knowledge of the things to be believed, 4:9; 3:23; 2:2.
 - (b) Assent, a believing that what the Scriptures say are certainly true, 1:6, 8, 11, 12; 2:14.
 - (c) Confidence and trust in Christ, 2:16; 3:26.
- (3) The first two parts of faith refer to the intellect; confidence is the act of the will.
- (4) Where there is true faith, all three elements must be present. but confidence is the principal part of faith, 2:16; 3:26.
- (5) God (1:16; 3:6), and Christ (1:11, 12), is the *ground* of faith, the authority whose word man believes.
- (6) The Gospel preached by Paul is to be believed, 1:6, 8, 11, 12.

- (7) The *instrumental* cause of faith is the preaching of the Word, 1:23; 2:2; 3:2.
- (8) Only believers in Jesus Christ can be saved, 2:16; 3:22.
- (9) Righteousness is through faith in Christ, 2:16, 21; 5:5.
- (10) By faith in Christ we are Justified, 2:16; 3:24.
- (11) We can be Justified, declared righteous, *only* by faith in Jesus Christ, 2:16; 3:6, 22.
- (12) Abraham's faith was reckoned unto him for righteousness, 3:6.
- (13) They whose source of Spiritual life is faith, are sons of Abraham, and partake in his blessing, 3:7, 9, 14.
- (14) The Gentiles can be declared righteous by faith, 3:8, 14.
- (15) The righteous shall live by faith, 3:11; 2:20.
- (16) The law is not of faith, 3:11.
- (17) Through faith in Jesus Christ we receive the gift of the Holy Ghost, 3:2, 6, 14.
- (18) Faith came when the Gospel came, 3:23, 25.
- (19) Through faith we become Sons of God, 3:26.
- (20) Through the Spirit, by faith, we wait for the hope of righteousness, 5:5.
- (21) The power and energy of faith are two-fold,—*receptive* and *operative*.
 - (a) Receptive faith passively receives Christ and everything obtained by his merit, 3:14, 22; 2:16.
 - (b) Operative faith manifests itself actively by works of love, 5:6, 14, 22; 6:10.
- (22) Faith, so to speak, has two hands. One, which it extends upward to embrace Christ with all his benefits, and *by this* (not as the *source* or *cause* of our Justification, nor as the means by which grace is *conferred* upon us, but simply as the means whereby forgiveness of sins is *accepted*) *we are justified*; the other hand reaches downward to perform the works of love, and by this we *prove the reality of faith*, but are not thereby justified.
- (23) Every man can satisfy himself whether he has the true faith which justifies or not, 2:20; 3:3, 22, 26, 27.
 - (a) Because if we are sons of God, God sends forth the Spirit of his Son into our hearts, crying, Abba, Father, 4:6.
 - (b) Because we can examine and prove our faith, 5:13, 16, 17, 18, 22-25; 6:4, 9, 10.

Justification.

- (1) Justification does not signify to *make* righteous, but to *declare*, to reckon righteous, 3:6; 2:21; 3:8, 13, 14.
- (2) It is God the Father who justifies, who reckons righteousness to the sinner, 3:6, 8, 11.
- (3) *Before* Justification man
 - (a) Is under sin, under bondage, under the curse of the law, 3:13, 22, 23.
 - (b) Without righteousness, 3:21; 2:21.
 - (c) Cursed, and dead in sin, 3:10, 21.
- (4) *After* Justification the sinner's relation to God is changed.
 - (a) He is in a state of grace, 1:6; 2:21; 3:2, 5, 14.
 - (b) Righteousness is reckoned unto him, 2:21; 3:6.
 - (c) He has the blessing of Abraham in Christ Jesus, 3:9, 14.
- (5) Justification therefore consists of two things:
 - (a) Remission of sins, 1:4; 3:13, 22.
 - (b) The imputation of Christ's righteousness, 2:21; 3:27.
- (6) A man is not justified in the sight of God by the works of the law, 2:16, 21; 3:11.
- (7) Nor can he be justified by the works of the law, 2:16; 3:21; 5:4.
- (8) He is justified only through faith in Christ, 2:16, 21; 3:24.
- (9) Through faith *alone*, 2:16; 5:4, 5.
- (10) Abraham was justified by faith, 3:6.
- (11) The Gentiles can be justified by faith, 3:8, 14.

Effects of Justification.

- (1) Mystical union with God, 2:20; 3:27, 28.
- (2) Adoption as sons of God, 3:26; 4:4, 5, 6, 7.
- (3) Heirs according to promise, 3:8, 9, 14, 18, 21, 22, 29; 4:7.
- (4) Peace, 1:3; 5:22; 6:16.
- (5) Freedom from the bondage of the law, 2:4; 3:25; 4:31; 5:1, 13.
- (6) Liberty in Christ Jesus, 2:4; 5:1.
- (7) Imputed righteousness, 2:21; 3:6, 27; 5:5.
- (8) Sanctification, inherent righteousness, the new obedience, 2:17, 19, 20; 5:6, 7.
 - (a) A living in faith, 2:20.
 - (b) A walking by the Spirit, 5:16, 25.
 - (c) A being led by the Spirit, 5:18.
 - (d) A bringing forth of the fruit of the Spirit, 5:22, 23; 6:2, 5, 6.

- (9) Renovation, or a putting off of the old man and the dominion of sin, 5:13, 17.
 - (a) A putting off of the works of the flesh, 5:19-21.
 - (b) A crucifying of the flesh, 2:20; 5:24.
 - (c) Not fulfilling the lust of the flesh, 5:16.
 - (d) A dying to the world, 6:14.

SEVENTH: Note what Paul teaches concerning the relation of the Law and Gospel.

EIGHTH: Note what Paul teaches concerning Inspiration.

NINTH: The Epistle to the Galatians is not a general favorite, because it is so intensely doctrinal.

- (1) This age is opposed to the discussion of positive doctrines.
- (2) But Christian doctrines are of immense importance to the spiritual life of the Church.
- (3) They become attractive and beautiful when seen in their full relation to one another, and in their bearing on Christian life.
- (4) The argument of the whole Epistle to the Galatians is directed against purely doctrinal error.
- (5) At the basis of the whole argument lies the idea that the spiritual and moral power of the Gospel rests on the purity of the preaching of the Gospel of Christ.
- (6) The great central doctrine of the Epistle, around which everything centers, is the doctrine of Justification by faith alone.
- (7) This is the central doctrine of Christianity, and if it be rightly embraced and retained with a sure and firm faith, all the other doctrines of the Word of God will follow.
- (8) In the Epistle to the Romans we have a more systematic presentation of the same theme.

STUDY VI.

THE FIRST EPISTLE TO THE CORINTHIANS.

FIRST: Of the city of Corinth history gives us the following facts:

- (1) The ancient city of Corinth was famous in every age of Greek history.
- (2) Noted for its wealth, art, and licentiousness.
- (3) The ancient city was utterly destroyed 146 B. C., by the Roman general Mummius.
- (4) For 100 years it lay in utter ruins, but was rebuilt by Julius Caesar 46 B. C., as a Roman colony.
- (5) The Roman Corinth rapidly rose to eminence and prosperity, and in Paul's time it probably was a busy city of 100,000 inhabitants.
- (6) Nowhere was there a greater mixture of races, and Corinth was a fair representative of the civilized world in the days of Paul, and the new Corinth was as profligate as the Corinth of the past, noted for its Greek art, Greek culture, Greek license and sensuality.

SECOND: All that we can learn of the Church at Corinth we must gather from the Book of Acts and the two Epistles to the Corinthians.

THIRD: Read carefully Acts 18:1-18, and note what Luke tells us concerning the founding of the Church at Corinth.

- (1) Paul reached Corinth from Athens, autumn of 52 A. D., at the close of his second great missionary journey (Acts 18:1).
- (2) He was at first alone (Acts 18:5), as he had been at Athens (I. Thess. 3:1).
- (3) He abode with Aquila and Priscilla, earning his own livelihood by working at his trade as tent-maker, Acts 18:2, 3; I. Cor. 9:6, 7, 12, 15; II. Cor. 11:7-9.
- (4) At first he preached in the synagogue to the Jews and Greek proselytes (Acts 18:4).
- (5) When Silas and Timothy arrived they assisted Paul in testifying that Jesus was the Christ, Acts 18:5; II. Cor. 1:19.

- (6) When the Jews opposed themselves he solemnly left the synagogue and went and preached in a private house near the synagogue, Acts 18: 6, 7.
- (7) It was during this time that Paul wrote his two letters to the Thessalonians. See Study II., Part II., statement *Ninth*.
- (8) Paul stayed at Corinth more than one and a half years (Acts 18: 11, 18), and had marked success, Acts 18: 8-11.
- (9) A short time (Acts 18: 18) after Paul's arraignment before Gallio, proconsul of Achaia (Acts 18: 12-17), Paul sailed for Ephesus, and thence to Cæsarea, 54 A. D. (Acts 18: 18-22).

FOURTH: The first Epistle itself gives us definite information as to the place and time when it was written.

- (1) It was written at Ephesus, some time before Pentecost, I. Cor. 16: 8; probably about the time of the Passover, I. Cor. 5: 7, 8.
- (2) Paul had reached Ephesus on his third missionary journey, 54 A. D. (Acts 19: 1), and he remained there about three years, Acts 19: 8, 10; 20: 31.
- (3) This Epistle was evidently written towards the close of his stay at Ephesus, just before his projected journey through Macedonia into Greece, in the spring of 57 A. D., Acts 19: 21, 22; I. Cor. 16: 5-9.
- (4) The letter was expected to reach Corinth before Timothy (I. Cor. 4: 17, 16: 10), who had been sent to Corinth by way of Macedonia, Acts 19: 22.
- (5) The bearers probably were Stephanas, Fortunatus, and Achaicus, I. Cor. 16: 17.
- (6) From I. Cor. 5: 9 (cf. II. Cor. 10: 10) the great majority of modern commentators infer that Paul wrote an earlier letter to the Corinthians, which is now lost.
- (7) From II. Cor. 2: 1; 12: 14, 21; 13: 1, 2 many of the modern commentators infer that Paul made a visit to Corinth during his three years' residence in Ephesus, not recorded in Acts. The majority hold that this visit was made before I. Corinthians was written, while others try to place the visit between the writing of the first and second Epistles.
- (8) That an Epistle or Epistles of Paul have been lost, really involves no doctrinal difficulty. Neither are all the sayings of Christ nor the speeches of the Apostles recorded.
- (9) The fact that this visit of Paul to Corinth is not recorded in Acts does not invalidate its truth. That much of Paul's

career is not recorded in Acts can be seen from II. Cor. 11: 23-27.

FIFTH: Read the Epistle carefully (one hour) and note what information Paul gives concerning the occasion and cause of his writing it.

- (1) He writes in order to admonish them as his beloved children, 4: 14.
- (2) Because he has heard that there are divisions among them, 1: 11; 3: 3.
- (3) That they tolerate grievous sin among themselves, 5: 1.
- (4) That they go to law before heathen courts, 6: 1.
- (5) And tolerate great disorder in the administration of the Lord's Supper, 11: 17-34.
- (6) It seems also that Paul had heard that some of the members of the Church at Corinth had doubts concerning the resurrection of the body, 15: 1-58.
- (7) Further, a letter had come from the Church at Corinth, probably brought by Stephanas and his two companions (16: 17), asking questions—
 - (a) Concerning marriage, 7: 1-24;
 - (b) Concerning virginity, 7: 25-40;
 - (c) Concerning the eating of things sacrificed to idols, 8: 1-13;
 - (d) Concerning spiritual gifts (12: 1-31), especially the speaking with tongues (14: 1-40).
- (8) It was therefore necessary that an answer should at once be made to these questions, and it is highly probable that Stephanas and his two companions bore his answer back to Corinth.

SIXTH: On the genuineness and authenticity of the Epistle no reasonable doubt has ever been entertained. The contents are such as no forger would dare to write.

SEVENTH: Beet pithily says: "No church would accept, without careful scrutiny, so public a monument of its degradation."

EIGHTH: On a careful reading of the Epistle we see it naturally divides itself into nine parts:

- I. I. Cor. 1: 1-9. Introduction.
- II. I. Cor. 1: 10—4: 21. About the Church Parties.
- III. I. Cor. 5: 1—6: 20. About the Misconduct of some Church-Members.
- IV. I. Cor. 7: 1-40. About Marriage.
- V. I. Cor. 8: 1—11: 1. About the Idol Sacrifices.

VI. I. Cor. 11:2-34. About the Abuses in Church-Meetings.
 VII. I. Cor. 12:1—14:40. About the Spiritual Gifts.
 VIII. I. Cor. 15: 1-58. About the Resurrection of the Dead.
 IX. I. Cor. 16: 1-23. About Personal matters. (After *Beet*).
 NINTH: Read the Epistle carefully and divide into sections with appropriate headings.¹

1. 1:1-3. *Opening address.*

v. 2. Of the Sosthenes here mentioned nothing is known. He was evidently known to the Corinthians, but it does not follow that he is identical with the ruler of the synagogue mentioned in Acts 18: 17.

2. 1:4-9. *Hopeful thanksgiving for the spiritual state of the Corinthian Church.*

v. 9. God is absolutely *true*, self-consistent and reliable, true to his nature and promises.

3. 1:10-16 *Exhortation to unity, and censure of party spirit.*

v. 11. We do not know who this woman Chloe was nor whether those who informed Paul were her children, her slaves, or other members of her household.

v. 12. There seem to have been four parties at Corinth. On *Apollos* see Acts 18:24—19: 1; I. Cor. 3:4-6. *Cephas* is the Jewish designation of St. Peter, always used by St. Paul except in Gal. 2: 7, 8.

v. 13. “The cross and baptism claim us for Christ.” (*Bengel*). This implies the atonement, and on our part self-consecration.

v. 14. We here can infer that there were some at Corinth who laid a stress on the person of the baptizer. On *Crispus* see Acts 18:8; on *Gaius* Rom. 16:23.

The administration of baptism was not so much the duty of the Apostles, as of the deacons, Acts 10:48; nor did that circumstance diminish the dignity and importance of this ordinance. (*Bengel*.)

v. 16. On *Stephanas* see I. Cor. 16: 15, 17.

4. 1:17-25. *The nature of the Apostle's teaching and the justification of it.*

v. 17. Nearly the whole of this part of the Epistle (1: 10—4:21) is directed against those who contrasted the plain-

¹ We also add a few supplementary notes. The analysis of Ellicott is closely followed. ~

ness of speech of the Apostle with the eloquence and rhetorical power of Apollos.

The Apostles had been sent forth to teach and to preach, Mark 16: 15; Luke 24: 47. A man should attend wholly to that for which he is sent.

v. 18. The word of the cross is the substance of all true preaching. See 1: 23.

There are but two classes of men: the one is on the way to eternal death, the other, on the way to eternal life. John 3: 18.

v. 19. The passage is from Isa. 29: 14.

v. 24. Christ is the power of God in its truest conception (contrast ver. 22), and all that the Greek sought after,—the wisdom of God in its purest manifestation (*Ellicott*).

5. 1: 26–31. *Consider your calling; how God has chosen the foolish and weak things of the earth that all glorying should be in him.*

v. 30. A most remarkable text, unfathomable in the depth of its mystery.

When the Son of God assumed human nature he became wisdom to us from God, and displayed to us God's wisdom in his whole life and works.

This *wisdom* is displayed in a three-fold way. Our Lord became to us *righteousness*, inasmuch as through faith in him we were made righteous before God by his merits and death (Rom. 3: 21, 22; Phil. 3: 9); and not only righteousness, but, in close union therewith, *sanctification*, inasmuch as, by the indwelling of his Holy Spirit (Rom. 8: 1), he leads us into abiding holiness and newness of life; and *redemption*, not merely from past sins and present sufferings (Heb. 2: 15; I. Pet. 1: 17), but also, with a more inclusive reference to the final and complete redemption, from sin, Satan, and eternal death (Rom. 8: 23; Eph. 1: 14). (*Ellicott*),

6. 2: 1–5. *I came to you proclaiming in my weakness Christ crucified, yet not with words of human wisdom but in the power of God.*

7. 2: 6–16. *What we preach is God's wisdom, inwardly revealed by the Spirit, and discerned only by the spiritual.*

v. 14. Although the things of the Spirit of God are offered to the natural man, he does not wish to avail himself of the

offer. He cannot know them because he has not the Holy Spirit which enlightens the human spirit, and gives the power of discernment.

8. 3:1-4. *I have been constrained, by the state of things among you, to treat you as men of carnal minds.*
v. 1. Paul speaks of three kinds of men: (1) the *natural man* (2:14), who as such is without Christ (Eph. 2:12), and has never experienced the regenerating influence of the Holy Ghost; (2) the *carnal man* (as here and *vv. 2, 3*), who having received the ordinary gifts of the Holy Spirit, has nevertheless yielded to the power of the *flesh*, and walks according to the lust of the flesh, Gal. 5:16; and (3) the *spiritual man*, 2:12, 15.
9. 3:5-15. *Specification of the relation between Apollos and himself, and thence of the duties and responsibilities of Christian teachers generally.*
v. 9. We are God's fellow-laborers, and so certain of a reward according to our works and deservings; ye are God's field in which we labor, and his building which we strive to raise. (*Ellicott*).
v. 13. The Apostle here marks the individual responsibility attaching itself to each teacher. His work shall be manifested at the day of judgment.
v. 15. He shall suffer loss, because he shall not obtain the reward. He will, however, personally be saved, because he does not forsake the only true foundation.
10. 3:16-23. *Destroy not the temple of God through your contention and vain glory. Remember your heritage.*
11. 4:1-5. *The right point of view under which Christian teachers are to be regarded and the duty of suspending all premature judgments.*
12. 4:6-13. *The form in which I have spoken is to correct party spirit and pride. The best corrective is to consider the lot of us the Apostles.*
13. 4:14-21. *This is spoken as by a father whose ways ye ought to imitate. I am certainly coming. Is it to be in mildness or the contrary?*
v. 14. This is an Epilogue to this portion of the Epistle.
17. Timothy had already been sent on his way to Corinth, but going by way of Macedonia (Acts 19:22), he would not reach Corinth until after the letter, I. Cor. 16:10.

14. 5:1-8. *There is a case of grievous sin among you which must be punished. Purge out the old leaven.*
- v. 5. The punishment visited upon this notorious sinner was not simply excommunication, but also, as the context seems to imply, the infliction of bodily disease. This is a specimen of the highest degree of punishment inflicted during the times of the early Church. Compare the case of Ananias and Sapphira (Acts 5:1-11), and Elymas the sorcerer (Acts 13:8-11). The object of this punishment was to lead to repentance. That the man repented and was re-instated, we learn from II. Cor. 2:6.
15. 5:9-13. *Avoid all communication with fornicators, and with all evil doers.*
- v. 9. From this verse in comparison with II. Cor. 7:8, the great majority of modern commentators infer that Paul had written a previous letter, which is now lost.
16. 6:1-11. *Reproof for bringing their differences before heathen courts, and for the spirit that led to this course.*
- v. 2. The saints, after their resurrection, at the last day, shall in some way take part in the judgment, approving the judgment pronounced by Christ.
- v. 3. The saints will hereafter judge not only men, but the evil angels, Jude 6.
- v. 11. *Ye washed away your sins, by baptism.* Compare Acts 22:16, "Be baptized, and wash away thy sins;" Mark 16:16; Acts 2:38; Tit. 3:5, "He saved us through the washing of regeneration and renewing of the Holy Ghost."

Ye were sanctified. By Baptism the Corinthian converts were incorporated into Christ, "did put on Christ" (Gal. 3:27); they received the gift of the Holy Ghost (Acts 2:38), were renewed by it (Tit. 3:5), and so were made *saints*, I. Cor. 1:2.

Ye were justified. They were also accounted righteous before God, compare also Tit. 3:5-7. All these acts of grace are wrought "in the name of the Lord Jesus Christ," the source of our justification, and by "the Spirit of our God," the author of the new life, which is the first part of sanctification.

17. 6:12-20. *Resumption of the subject of fornication; the false arguments used to excuse it, and the true deadly nature of the sin.*

v. 20. Christ bought us, Eph. 1:7; Acts 20:28; Mark 10:45; the price paid was his blood, Eph. 1:7; I. John 1:7.

18. 7:1-7. *Rules for the married.*

v. 2. This verse most emphatically condemns polygamy and concubinage.

19. 7:8-24. *Rules for the unmarried and for the married.*
It is good for the unmarried to remain so. In the case of the married separation is to be avoided. It is best for each one to remain in the state in which he was called.

v. 8. We cannot infer from this passage that Paul was a widower at the time. The common tradition of the Early Church was that he was unmarried.

v. 10. In this verse and v. 12 the contrast is not between Paul *inspired*, and Paul *uninspired*, but in this verse Paul refers to what our Lord himself taught on the subject of divorce (Mark 10:2-12).

v. 14. The sanctification or holiness here spoken of is not a personal one,—the *unbelieving* husband does not become a Christian, nor even a member externally of the Christian Church, by the fact that his wife is a believer,—but the marriage is considered a Christian marriage, the children are not members of a heathen, but of a Christian family. So likewise though the children are called ‘‘holy,’’ this is not a personal holiness, for the holiness itself of the children and of the *unbelieving* parent is the same. Children do not become members of the visible Church by their birth. What they are by nature (Eph. 2:3) must be overcome by the Holy Spirit, and the need for Christian baptism remains the same whether born of heathen parents, Christian parents, or of a family of which only one parent is a believer.

20. 7:25-40. *As to virgins, it is better that they should remain so, and be more free to serve the Lord; and so of widows.*

v. 36. While the unmarried daughter or ward is under age the father or guardian was not doing wrong in keeping her at home; but if she is of age, let the maiden and her lover marry. Circumstances may arise in which it would be morally wrong for the father to withhold his consent to

marriage. On account of the perilous times of the early Christians (I. Cor. 7:26) Paul gives the advice of *vv. 32-35*, but this verse admits that there may be cases in which that advice is unsuitable.

v. 39. This verse distinctly implies that Christians are to marry Christians.

21. 8:1-13. *An idol has no real existence, and so eating what is offered to it is a matter of indifference; but, for the sake of the weak, it should be avoided.*

22. 9:1-27. *Digressive statement, on the part of the Apostle, of his own freedom (1-3), his own rights, whether in regard of marriage or maintenance (4-18), and his own conduct (19-23), and of the duty of his readers to follow his example (24-27).*

23. 10:1-13. *Take warning from our fathers in the wilderness; do not as they did; take heed, but yet be trustful.*

v. 8. They are said to have been 24,000, Num. 25:9. Paul follows the Jewish tradition which deducted 1,000, as being the number of those who were hanged (Num. 25:4).

24. 10:14-22. *The serious bearing of the Lord's Supper on the question now under consideration, viz.: of eating meats offered to idols or taking part in their feasts. To partake of the Lord's Supper and of things offered to idols, is profanation.*

25. 10:23-11:1. *General principles, followed by directions as to idol-offerings. Consider others, and do not hurt weak consciences, but do all to God's glory.*

26. 11:2-16. *Women must not pray or prophesy with uncovered heads, as men rightly do.*

v. 10. The Apostle here refers to the *holy angels* which are regarded as present at the services of the Church.

27. 11:17-34. *There are grave disorders in your celebration of the Lord's Supper, and they bring judgments upon you.*

28. 12:1-3. *Spiritual gifts, their true and essential character.*

29. 12:4-11. *There is diversity in gifts, but unity in their source and their purpose.*

30. 12:12-31. *It is with these gifts as with the functions of the natural body. God has placed in his Church men variously endowed.*

31. 13:1-13. *Christian love; its inward presence indispensable (1-3); its characteristics (4-7); and eternity, while all else passes away (8-13).*

32. 14:1-25. *Resumption of the subject of spiritual gifts, and*

demonstration that the gift of prophecy is greater than that of speaking with tongues, whether in reference to believers (1-19), or to unbelievers (20-25).

33. 14: 26-33. *In your meetings observe due order, whether in speaking with tongues or prophesying.*

34. 14: 34-36. *Women are to be silent in Church assemblies.*

The rule that women should not teach or speak in the larger and public assemblies of the Church was strictly maintained in the Early Church.

35. 14: 37, 38. *Concluding exhortations. This is the Lord's command.*

36. 14: 39, 40. *Summary of the whole chapter. Desire prophesying, and observe order.*

37. 15: 1-11. *The historical fact of Christ's resurrection the substance of the Apostle's preaching.*

38. 15: 12-19. *Christ's resurrection is that on which the resurrection of the dead wholly depends.*

39. 15: 20-28. *Christ's resurrection that from which all the issues of the boundless future directly flow.*

40. 15: 29-34. *Further arguments for the reality of the resurrection of the dead.*

41. 15: 35-49. *The manner of the resurrection and the nature of the resurrection-body; illustrative and confirmatory analogies.*

42. 15: 50-58. *The necessity of the final change, and the triumph of final victory. So be steadfast.*

43. 16: 1-9. *Directions as to the collection, and arrangements as to the Apostle's visit.*

44. 16: 10-12. *Communications relative to Timothy and Apollos.*

45. 16: 13, 14. *Exhortations. Be firm in faith. Do all things in love.*

46. 16: 15-18. *Communications relative to the house of Stephanas and others.*

47. 16: 19, 20. *Salutations.*

48. 16: 21-24. *Autographic salutation and benediction.*

TENTH: Select any of the following subjects, read the Epistle carefully, and note what Paul teaches concerning the topic.¹

(1) Of God the Father.

(2) Of the Person of Jesus Christ.

¹ The topics are not arranged systematically, but mainly in the order in which they are discussed in the Epistle.

- (3) Of the Work of Jesus Christ.
- (4) Of Baptism.
- (5) Of the preaching of the Gospel.
- (6) Of Revelation.
- (7) Of the Holy Spirit.
- (8) Of the Natural man.
- (9) Of the Spiritual man.
- (10) Of the carnal man.
- (11) Of the ministry.
- (12) Of the wisdom of the world.
- (13) Of the Apostolic office.
- (14) Of the Kingdom of God.
- (15) Of marriage.
 - (a) With reference to condition of affairs in Corinth.
 - (b) As applied to our own times.
- (16) Of the Lord's Supper.
- (17) Of spiritual gifts.
- (18) Of the resurrection of the body.
- (19) Of Church discipline.

ELEVENTH: For students of the English Bible we would recommend the commentaries of Lias (in the Cambridge Bible for Schools and Colleges), Evans (in Speaker's Commentary), Beet (Wesleyan Methodist), and Godet.

TWELFTH: For students of the Greek text we would recommend Ellicott, Edwards, and Meyer.

STUDY VII.

THE SECOND EPISTLE TO THE CORINTHIANS.

FIRST: By a careful reading of the Epistle we can easily determine the circumstances under which it was written.

- (1) Paul had but lately escaped a great danger in Asia, II. Cor. 1:8-10, during the riot at Ephesus, Acts 19:23—20:1.
- (2) He had just been at Troas, II. Cor. 2:12, where he had expected to meet Titus and obtain news from Corinth, 2:13.
- (3) From Troas he went forth into Macedonia, 2:13; Acts 20:1, 2.
- (4) While in Macedonia he was comforted by the coming of Titus with good news from Corinth, 7:5-7, 13, 15.
- (5) He had but shortly before written his first Epistle to the Corinthians, 7:8, 9, 12.
- (6) He is now laboring among the Churches of Macedonia, 8:1; 9:2, 4.
- (7) Titus is the bearer of this letter, 8:17, 18, 22.
- (8) The letter was evidently written a short time (possibly one or two months) after his first letter, from Macedonia, while Paul was on his way to Corinth, 9:1-5; Acts 20:2; II. Cor. 12:14; 13:1.

SECOND: Read the Epistle a second time and note the occasion and object of the letter.

- (1) His first letter had produced very different effects upon the parties in the Church at Corinth.
- (2) The larger number (2:6) repented and amended their conduct, 2:5-11; 7:7-11.
- (3) But he has still many opponents among the Corinthian Judaizers.
 - (a) Who accuse him of fickleness, 1:17, 18, 23.
 - (b) Of pride and boasting, 3:1; 5:12.
 - (c) Of obscurity in preaching, 4:3.
 - (d) Of being contemptible in person, 4:7-10; 6:4-10; 10:10; 12:7-10.
 - (e) Of rudeness of speech, 11:6.

(4) He writes to answer the calumnies of these opponents. "He wrote under great excitement, the throbs of which are felt throughout the epistle." (*Weiss*).

(5) And to encourage them to make a liberal collection for the saints in Jerusalem (8:16—9:15; I. Cor. 16:1-4).

THIRD: The Epistle naturally divides itself into three parts:

I. II. Cor. 1:1—7:16. Review of Recent Events.

II. II. Cor. 8:1—9:15. About the Collection for the Poor Saints at Jerusalem.

III. II. Cor. 10:1—13:14. Paul's reply to his opponents.

FOURTH: Read the Epistle carefully and divide into sections with appropriate headings.¹

1. 1:1, 2. *The Apostolic Salutation.*
 - v. 1. In the salutation Paul addresses not merely the Corinthian Church, but all the Christians of Achaia, which latter was the Roman name for Greece.
2. 1:3-11. *Praise to God for encouragement and deliverance from great peril and affliction at Ephesus.*
3. 1:12—2:4. *The reason why his proposed visit to Corinth was delayed.*
 - vv. 15, 16. This was Paul's original plan, and he would then have visited Corinth twice. His plan, however, was already changed before he wrote his first letter, which was written before the riot at Ephesus (I. Cor. 16:5; Acts 19:21; II. Cor. 1:23).
4. 2:5-11. *The excommunicated person is to be absolved.*
 - v. 6. This is the offender referred to in I. Cor. 5:1-5.
5. 3:12-17. *He gives thanks unto God for his manifest approval of his labors.*
6. 3:1-11. *He vindicates his apostolic authority as a minister of the new and more glorious covenant.*
7. 3:12—4:6. *Because some men reject the gospel, this does not disprove its superiority.*
8. 4:7—5:10. *Paul proclaims the gospel amid deadly peril, which, however only reveals the power of God; this peril cannot deter him, for it will be followed by endless life.*
9. 5:11—6:10. *The love of Christ and Paul's commission from God move him to act as becomes an ambassador of God.*

¹ We also add a few explanatory notes. In the analysis we mainly follow *Beest.*

10. 6:11—7:1. *Paul begs that his love to them be returned; and exhorts them to separate themselves from all defilement.*
11. 7:2-16. *The Apostle expresses his joy at the penitent spirit shown by the Corinthians. He is not sorry that he wrote to them his former letter. In his joy Titus shares.*
12. 8:1-15. *By the example of the Macedonian churches Paul exhorts his readers to contribute liberally to aid the poor saints at Jerusalem.*
13. 8:16—9:5. *Paul has sent Titus and others, that the collection may be ready when he comes.*
14. 9:6-15. *Paul suggests a large and free gift, which will not only relieve distress but also bring praise to God.*
15. 10:1-18. *Paul begs them not to force him to use his divinely-given authority, the limits of which he has never exceeded.*
16. 11:1-15. *Paul's boasting; his refusal of maintenance.*
17. 11:16-33. *His toils, perils, and hardships.*

vv. 24, 25. How little we know of the details of Paul's labors and sufferings. We have no other record of these ~~five~~ scourgings by the Jews. Only one case is recorded (Acts 16: 22) of his being beaten with the rods of the Roman lictors. His stoning is recorded in Acts 14: 19, of the three shipwrecks here mentioned we have no other record.

18. 12:1-10. *Paul's rapture to Paradise, and thorn in the flesh.*
19. 12:11-18. *Paul's credentials to, and love for, his readers.*
20. 12:19—13:10. *Unless the offenders repent, Paul will give them severe proof of his authority.*
21. 13:11-14. *Farewell, and concluding exhortations.*

FIFTH: Study carefully each section, and write out the thought as clearly and concisely as possible.

SIXTH: Select any of the following subjects, study the Epistle, section by section, and write out concisely what Paul teaches concerning the topic:

- (1) Of God the Father.
- (2) Of the Holy Spirit.
- (3) Of the Person of Jesus Christ.
- (4) Of the mediatorial work of Jesus Christ.
- (5) Of the Word of God.
- (6) Of the difference between the Law and the Gospel.
- (7) Of the preaching of the Gospel.
- (8) Of Church discipline.
- (9) Of our duty to the Poor.

- (10) Of Christian liberality.
- (11) Of the life of believers.
 - (a) Duties to God.
 - (b) Duties to fellow-believers.
 - (c) Duties to self.
 - (d) Duties to the World.

SEVENTH: Study the Epistle carefully, section by section, and write out concisely what Paul teaches concerning the office of the ministry, and draw up in tabular form his teaching on this topic as presented in his two letters to the Corinthians.

The nature of the office.

- (1) The ministry is a special office, I. Cor. 3:5; 4:1; II. Cor. 3:6.
- (2) Is the ordinary means by which men obtain a knowledge of salvation, I. Cor. 1:6, 17, 18, 21.
- (3) Instituted of God, I. Cor. 12:28; II. Cor. 5:18-20.
- (4) Its office is to preach the Gospel (I. Cor. 1:17), the word of reconciliation, II. Cor. 5:18, 19.
- (5) And to administer the sacraments, I. Cor. 1:13; 12:13; 10:16, 17; 11:23-27.
- (6) The office carries with it great responsibility, I. Cor. 3:10-15.
- (7) Ministers are qualified for their work by God, II. Cor. 3:5, 6.
- (8) Have their authority from God, II. Cor. 10:8; 13:10.
- (9) But are not lords over the church, II. Cor. 1:24.
- (10) Their labors are in vain without God's blessing, I. Cor. 3:7; 15:10.
- (11) Have the promise of God's blessing, II. Cor. 3:6.
- (12) Women are not to enter upon this office, I. Cor. 15:34, 35.
- (13) Different names are given to ministers.
 - (a) Ministers, I. Cor. 3:5.
 - (b) God's fellow-workers, I. Cor. 3:9.
 - (c) Ministers of Christ, I. Cor. 4:1; II. Cor. 11:23.
 - (d) Ministers of righteousness, II. Cor. 11:15.
 - (e) Stewards of the mysteries of God, I. Cor. 4:1.
 - (f) Ministers of a new covenant, II. Cor. 3:6.
 - (g) Servants of Christ's people, II. Cor. 4:5.
 - (h) Having committed unto them the ministry of reconciliation, II. Cor. 5:18.
 - (i) Ambassadors of Christ, II. Cor. 5:20.
 - (j) Ministers of God, II. Cor. 6:4.

- (14) The office of the ministry differs from the Apostolic office, I. Cor. 12:28, 29; II. Cor. 11:28; 12:12; I. Cor. 9:1.
- (15) It is the teaching office, I. Cor. 12:28, 29.
- (16) No man may enter the ministry without a call, I. Cor. 14:33.

The character of ministers.

- (1) Must be spiritual men, taught by the Spirit, I. Cor. 2:13.
- (2) Drawn by the love of Christ, II. Cor. 5:14.
- (3) In themselves are but earthen vessels, II. Cor. 4:7; 2:17.
- (4) Must deny self and keep the body under, I. Cor. 9:27.
- (5) Must be patient, willing to suffer for Christ's sake, I. Cor. 4:10-13; II. Cor. 6:4.
- (6) Not serving for money, I. Cor. 9:18; II. Cor. 12:14.
- (7) Not trusting in themselves, II. Cor. 2:17; 3:5, 6.
- (8) Not walking in craftiness, II. Cor. 4:2.
- (9) Not easily discouraged, II. Cor. 4:8, 9; 6:10.
- (10) Should avoid giving unnecessary offence, I. Cor. 10:32, 33; II. Cor. 6:3.
- (11) Must renounce the hidden things of shame, II. Cor. 4:2.
- (12) Walk in holiness and sincerity, II. Cor. 1:12.

Their duties.

- (1) Woe to those who do not preach the Gospel, I. Cor. 9:16.
- (2) Must preach the Gospel to all, I. Cor. 1:17.
- (3) Must preach Christ crucified, I. Cor. 1:23; 2:2.
- (4) Not in persuasive words of man's wisdom, I. Cor. 1:17; 2:1, 4; II. Cor. 1:12.
- (5) Not preaching themselves, II. Cor. 4:5.
- (6) Nor commending themselves, II. Cor. 3:4, 5; 5:12; 10:12, 18.
- (7) Not corrupting the Word of God, II. Cor. 2:17.
- (8) Nor handling the Word of God deceitfully, II. Cor. 4:2.
- (9) But preach the truth in sincerity, II. Cor. 2:17; 4:2.
- (10) In demonstration of the Spirit and of power, I. Cor. 2:4.
- (11) Commending themselves to the consciences of men, II. Cor. 4:2; 5:11.
- (12) With plainness and boldness of speech, II. Cor. 3:12.
- (13) With consistency of doctrine, II. Cor. 1:18, 19.
- (14) Should seek the salvation of their flock, I. Cor. 10:33.
- (15) Should comfort them that are in affliction, II. Cor. 1:4-6.
- (16) Their aim is to build up unto edification, II. Cor. 10:8; 13:10.

- (17) Should approve themselves as ministers of God, II. Cor. 6:4.
- (18) Should thank God for his gifts to the Church, I. Cor. 1:4.
- (19) Should glory in behalf of their flock, II. Cor. 7:4.

The duties of the Church to ministers.

- (1) Should regard them as ministers of Christ and ambassadors of God, I. Cor. 4:1; II. Cor. 5:20.
- (2) Should follow their holy example, I. Cor. 11:1.
- (3) Support them, I. Cor. 9:7-11, 13, 14.
- (4) Pray for them, II. Cor. 1:11.
- (5) Obey them, I. Cor. 16:16.
- (6) Should so act as to give them joy, II. Cor. 1:14; 2:3.

EIGHTH: For students of the English Bible we would recommend the Commentaries of Lias (in the Cambridge Bible for Schools and Colleges), Plumptre (in Ellicott's Commentary), Beet, and Waite (in Speaker's Commentary).

NINTH: For students of the Greek text we would recommend Alford, Wordsworth, and Meyer.

STUDY VIII.

THE EPISTLE TO THE ROMANS.

FIRST: In this Epistle we have the most complete and systematic presentation of the Gospel of Christ. It can never be read too often, and the more faithfully it is studied, the more precious and delightful it is found to be.

SECOND: The history of the founding of the Christian Church at Rome is enveloped in much obscurity.

- (1) It is highly probable that of the Jews and proselytes from Rome, present at Jerusalem on the day of Pentecost (Acts 2: 10), some were included in the 3,000 converts (Acts 2: 41), and on their return to Rome would carry with them the glad tidings of the Gospel of Jesus Christ.
- (2) Even if this were not the case, the news of the Gospel would soon have reached Rome, on account of the frequent communication between Rome and such great centers of population as Jerusalem, Antioch, Thessalonica, Philippi, Corinth, and Ephesus. No doubt, Christians (Jews, proselytes, and Gentiles converted by the preaching of Paul and the other Apostles) were continually arriving at Rome.

THIRD: It is highly probable that the teachers who gathered the scattered Christians and who formally organized the congregation at Rome, were disciples of Paul.

- (1) For as Paul was the Apostle *to the Gentiles*, it would be but natural that the Church at Rome, the center of all Gentile civilization, should also be founded by him, if not directly, at least indirectly, through his disciples and converts.
- (2) This is all the more evident because Paul in writing this Epistle takes it for granted that he does not in any way interfere with the labors of any other Apostle, Rom. 15: 20. Compare II. Cor. 10: 15, 16.
- (3) This is fully substantiated when we carefully study the list of names recorded in Rom. 16: 3-16. These persons are none other than former disciples and helpers of St. Paul, who no

doubt were at Rome, and who had taken a prominent part in the establishment of the Church.

- (4) That the disciples of St. Paul had laid the doctrinal foundation of the Church at Rome can also be inferred from Rom. 16:17, which evidently is an appeal directed against anti-Pauline Judaizing false teachers.
- (5) There is no foundation whatever for the false assumption of the Roman Catholic Church, a tradition which can be traced step by step, that the Apostle Peter founded the Church at Rome.
- (6) We have also two strong indirect arguments to show that the Church at Rome had been founded by the disciples of Paul.
 - (a) The great desire of Paul to visit Rome (Rom. 1:8-13; 15:23, 24), combined with his declared unwillingness to build on another man's foundation, 15:18-24.
 - (b) His boldness in admonishing them, 15:15.

FOURTH: There are indeed some critics who maintain that from the narrative in Acts 28:17-22, we must infer that there was no organized Church at Rome, and but very few Christians before Paul's arrival in the year 60. These maintain that the only "Church" mentioned in the Epistle to the Romans is the little assembly in the house of Aquila and Priscilla, 16:3-5.

FIFTH: But the ignorance of the Jews was affected, and their language was quite natural under the circumstances, for their best policy was to ignore Christianity. So also from Acts 28:15 we see that Luke is aware that there was already a Christian Church at Rome; for he represents the Apostle as being met on his way by two deputations from it, who had started from Rome separately and at different times.

SIXTH: Read the Epistle carefully and note what information Paul gives concerning the *Composition* of the Church at Rome.

- (1) That the congregation contained Jewish Christians is evident from Rom. 2:17; 4:1; 7:1; and from the general argument of the 14th chapter.
- (2) That it contained Gentile Christians is evident from Rom. 1:6, 13; 11:13, 25, 28, 30; 15:15-21.
- (3) That the Church was composed of both elements is further evinced by such passages as Rom. 15:7-13; 16:17-19.
- (4) We may also infer that the Gentile portion of the Church was in the ascendancy both in numbers and doctrinal influ-

ence, Rom. 1:5, 6, 13-15; 15:15-21. The whole argument of chapters 9-11 also presupposes this.

(5) That this is the correct view of the composition of the Church at Rome is further confirmed by Acts 28:17-28.

SEVENTH: Both the time and place of writing can readily be determined from the Epistle itself.

(1) Paul has not yet been at Rome, 1:8-15; 15:23, 24.

(2) He is still free, and on his way to Jerusalem, 15:25. The letter was therefore written before his two years' captivity at Cæsarea, Acts 23:33; 24:27, *i. e.*, before 58-60 A. D.

(3) He had in his keeping, at the time of writing, a collection for the poor saints in Jerusalem, Rom. 15:26, 27.

(4) It was written shortly after his first letter to the Corinthians, which he wrote from Ephesus (I. Cor. 16:8), before the collection for the saints was taken at Corinth (I. Cor. 16:1), shortly before the contemplated journey to Corinth by way of Macedonia, I. Cor. 16:3, 5.

(5) It was also written after his second letter to the Corinthians, which was written from Macedonia (II. Cor. 2:13; 8:1), for at that time he did not yet have the collection from Achaia, II. Cor. 9:1-6.

(6) Since he had in his possession the collection from Achaia (Rom. 15:26), we conclude he must have reached Corinth, whither he was journeying, II. Cor. 9:4; 12:20; 13:1.

(7) St. Paul evidently wrote his Epistle to the Romans while on his third missionary journey, during his three months' stay in Greece (Acts 20:3), just before his last journey to Jerusalem (Acts 20:3-21:17), at Corinth or in its immediate neighborhood.

(8) This is confirmed by the mention in Rom. 16:1 of Cenchreæ, the port of Corinth.

(9) From Acts 20:6 we learn that Paul, on his last journey to Jerusalem, spent the Easter of 58 A. D. at Philippi.

(10) Consequently Paul spent part of the winter months at Corinth.

(11) We may infer, therefore, that the Epistle was written during the month of December, 57 A. D., or, which is more likely (Rom. 15:25), during the early spring of 58 A. D.

(12) It is highly probable that the host of Paul (Rom. 16:23), is the Gaius mentioned in I. Cor. 1:14 as belonging to the Church at Corinth..

(13) It is also highly probable that Phœbe of Cenchreæ, the port of Corinth, was the bearer of the letter to Rome, Rom. 16:1, 2.

EIGHTH: Read the Epistle again and note what Paul tells us concerning the *Occasion* of writing this letter to the Romans.

(1) We must carefully distinguish between the *occasion* of writing, and the *aim* or *purpose* of the Epistle. Many students, even some critics, confound this distinction.

(2) The immediate *occasion of writing* this Epistle is clearly stated by the Apostle, but the *main object* of the Epistle is one of the most disputed problems of modern criticism.

(3) Paul had heard of the faith of the Roman Christians (1:8), probably from some of the brethren to whom he sends greetings, 16:3-16.

(4) Though personally unknown to the great majority of the Christians at Rome, he had for many years longed to visit Rome, 1:11; 15:23; cf. Acts 19:21.

(5) He had "oftentimes" definitely purposed to visit Rome (1:13), but was hindered "these many times," 15:22.

(6) He still longs to see Rome, in order to establish them (1:10), and to bear some fruit in them, even as in the rest of the Gentiles (1:13); and he informs them that he is ready to preach the Gospel to them that are in Rome, 1:15.

(7) He therefore wishes to prepare them for his speedy coming, for after his visit to Jerusalem, he will sojourn with them a short time, while on his journey to Spain, 15:24, 28, 29.

(8) From 16:17, 18 we may infer that another reason for his writing was that a Judaizing spirit had taken hold of the minds of some of the Jewish Christians, and so he would warn them.

NINTH: It is difficult to decide the *precise object* or *purpose* of the Epistle, which can only be found by a careful analysis of the whole Epistle.

(1) It was not written to correct any special error, for the Judaistic false teachers (16:17, 18), had manifestly gained no influence in the Church, 16:19, 20.

(2) The purpose of the Epistle finds its best solution partly in the general state of Christianity at the time, and partly in the state of affairs in the Church at Rome.

- (3) The Epistle seems to gather around two great questions:
 - (a) The great doctrine of justification by faith, and the controversy between Jewish and Gentile Christianity.
 - (b) The great problem of Jewish Unbelief.
- (4) The object seems to be to expound the great central truths of the gospel in such a way as to serve as a rule of faith to all the churches for all time.
- (5) This Epistle, in fact, contains as no other does, a systematic doctrinal exposition of the whole Gospel scheme of salvation in contradistinction to a Judaizing gospel.
- (6) To the Church at Rome it was a substitute for Paul's personal preaching, and in it we have the Gospel according to St. Paul.
- (7) Paul's purpose is: "To assert, and logically develop, the new doctrines; to show that they harmonize with God's declarations and conduct as recorded in the Old Testament; and to apply them to matters of secular and Church life." (Beet.)

TENTH: The genuineness of the Epistle as a whole is universally admitted. The external evidence is conclusive. Even in the latter half of the second century, no one, whether friend or foe, doubted that Paul wrote this Epistle. (The Muratorian Canon, Irenæus, of Lyons, Clement of Alexandria, Tertullian of Carthage.) Equally strong is the internal evidence.

ELEVENTH: There is no reason for questioning the integrity of the last two chapters, and to maintain that the Epistle originally ended with the 14th chapter.

TWELFTH: On a careful reading of the Epistle we see it naturally divides itself into four parts:

- I. Rom. 1: 1-15. INTRODUCTION.
- II. Rom. 1: 16—11: 36 DOCTRINAL DISCUSSION. *Theme.*
Justification by Faith, Rom. 1: 16, 17.
 - (1) Rom. 1: 18—3: 20. *Negative Proof.* We are not justified by works, for all men are sinners.
 - (2) Rom. 3: 21—5: 11. *Positive Proof.* For we are justified by faith apart from the works of the law.
 - (3) Rom. 5: 12-21. Retrospect and Summary Conclusion of the whole argument.
 - (4) Rom. 6: 1—8: 39. The Doctrine of Sanctification.
 - (5) Rom. 9: 1—11: 36. The Rejection of Israel.
- III. Rom. 12: 1—15: 13. PRACTICAL DISCUSSION.

IV. Rom. 15: 14—16: 27. CONCLUSION.

THIRTEENTH: Read each chapter carefully, and divide into sections with appropriate headings.¹ Study carefully each section and write out the thought as clearly as possible.

1. 1: 1-7. *Apostolic Address and Salutation.*

v. 1. *Jesus*—Saviour, the personal name of our Lord, Matt. 1: 21.

Christ—Messiah—the Anointed, his official name, John 1: 41.

The necessary qualifications for the office of an Apostle were: (1) Having seen Christ (Luke 24: 48; Acts 1: 8;) (2) Having been an eye-witness of the resurrection (Acts 1: 21-23); and (3) Possessing the powers of an apostle (II. Cor. 12: 12).

v. 2. A *prophet* is one to whom and through whom God speaks (Num. 12: 2); to whom God makes known his mysteries (Amos 3: 7, 8). That the office of a prophet is not simply to *predict, foretell*, but also to show forth God's will, especially of his saving purpose, is confirmed by I. Cor. 14: 3.

The O. T. prophets here referred to are simply the four Great and the twelve Minor prophets.

v. 3. The idea of Christ's *divine pre-existence* is one familiar to St. Paul's mind.

v. 4. Though Jesus Christ *was* already the Son of God before the creation of the world, and as such was sent (Rom. 8: 3; Gal. 4: 4), yet it was necessary to instate his *human nature* into the rank and dignity of his divine Sonship. Christ, the God-man, was legitimately *established* as the Son of God.

Holiness is not the same as *sanctification*, for it is the *effect*, the result of sanctification.

v. 7. The Epistle is addressed to the collective Christian Church at Rome.

As reconciled with God through Christ, believers are “beloved of God” (Rom. 8: 39). Through the divine *calling* to salvation, believers have been *set apart*, separated from the world, and consecrated to God—“called to be saints.” This saintship is effected through our *justification* (Rom. 8: 30), and our *obedience* to the guidance of

¹ We also add a few explanatory notes.

the Holy Spirit (I. Cor. 1: 30). The word *saint* points out a Christian's duties, as well as his privileges.

[As an illustration how carefully each section ought to be analyzed we here add an analysis of this section, together with some inferences.

(1) Paul's description of himself.

- (a) A servant of Jesus Christ, (v. 1).
- (b) Called to be an Apostle, *i. e.*, appointed by regular summons, opposed to self constituted (v. 1). See Gal. 1: 1; Acts 9: 1-19.
- (c) Separated unto the Gospel of God (v. 1). See Acts 13: 2, 3; Gal. 1: 15, 16.
- (d) As having received grace and apostleship (v. 5).

(2) A description of the Gospel.

- (a) The author,—God (v. 1).
- (b) The subject of the Gospel,—his Son (v. 3), even Jesus Christ our Lord (v. 4).
- (c) It had been promised already
 - (1) In the holy Scriptures (v. 2).
 - (2) By his prophets (v. 3).

Note that St. Paul guards against two errors:

- (1) Of those who deny that the O. T. came from God;
- (2) Of those who take it to be a final revelation.

(3) A description of the Son.

- (a) Born of the seed of David according to the flesh (v. 3).
- (b) Declared to be the Son of God (v. 4).
 - (1) Manner of declaration—"with power" (v. 4).
 - (2) Moral cause,—"the spirit of holiness" (v. 4).
 - (3) Efficient cause,—"the resurrection of the dead" (v. 4).
- (c) His personal name,—"Jesus" (vv. 1, 4, 6, 7).
- (d) His official name,—"Christ" (vv. 1, 4, 6, 7).
- (e) Our Lord (vv. 4, 7).
- (f) St. Paul's mediator.
 - (1) Of his personal salvation,—"grace" (v. 5).
 - (2) Of his official standing,—"apostleship" (v. 5).

Note that St. Paul takes for granted six important facts:

- (1) That he was called by Christ to be an Apostle (vv. 1, 5);
- (2) That the Gospel is a divine message (v. 1);
- (3) That the prophets spoke from God (v. 2);
- (4) That the books of the O. T. are holy writings (v. 2);
- (5) That Jesus Christ in a special sense was the Son of God (vv. 3, 4, 6, 7).
- (6) That Christ had risen from the dead (v. 4).]

2. 1:8-15. *His thankfulness for the faith of the Church at Rome* (8). *His purposed visit* (9-15).

vv. 8-10. Note that Paul constantly prays for all the Churches to which he wrote.

vv. 11, 12. Reason and motive of his prayer.

v. 13. A proof of the earnestness of his prayer.

vv. 14, 15. He is under obligation to proclaim the Gospel to all within his reach.

3. 1:16, 17. THE THEME OF THE EPISTLE. *The Gospel is the Power of God unto salvation, to every one that believeth* (16) *for we are Justified by Faith* (17).

(1) The Gospel message itself, the Word of God, is “the power of God,” because the preached Word has a supernatural power, it works repentance and faith, and is really efficacious in conversion.

(2) What a glorious vocation it is to preach the Gospel.

(3) Salvation *negatively* is exemption from the wrath of God, from indignation, tribulation, and anguish (Rom. 1:18; 2:8, 9), from punishment and eternal destruction (II. Thess. 1:9), even from perdition (Phil. 1:28); *positively*, it is the bestowal of grace and peace (Rom. 1:7), of righteousness (Rom. 3:22; Phil. 3:9), and eternal life, Rom. 2:7. Salvation is only for those who believe the good news, and when they believe it (Rom. 1:16):

(4) This “righteousness of God” here spoken of is not God’s righteousness as an attribute of God, but must be regarded either (as genitive of origin) as a *righteousness* which proceeds from God, a relation into which man is put by God, by an act declaring him righteous (Rom. 3:21-24), or better (as genitive of the object) as a *righteousness* which avails before God, which God views as such,—although both these interpretations are included in the meaning of Rom. 1:17. See also Phil. 3:9.

(5) Faith is the means, or organ of appropriating, in Justification, the righteousness obtained by Christ, even as it is the condition of righteousness,—the secret of the life of the righteous.

(6) There is a harmony between the Word of God in the O. T. and in the N. T. (Rom. 1:17; Hab. 2:4).

NEGATIVE PROOF. Rom. 1:18—3:20. *We are not justified by works, for all men are sinners.*

FOR THE WRATH OF GOD IS REVEALED AGAINST THE GENTILES (1:18-32).

In this longer section St. Paul asserts and proves God’s anger against the sins of the Gentiles.

4. 1:18-20. *For the Gentiles opposed the truth although God had made himself known to them.*

v. 18. "*The wrath of God.*" God is a jealous God (Ex. 34:14; Deut. 6:15), and the divine zeal is but the energy of the *divine holiness*. It turns itself avengingly against every violation of the divine will, and manifests itself as *divine wrath*. For the wrath of God is the most intense energy of the holy will of God, the zeal of his wounded love.

vv. 19, 20. With Paul, Natural Theology plays a part in the moral training of the Gentiles. See Acts 14:15; 17:24.

That God reveals himself in nature, raises Natural Science to a sacred study, and gives to it its noblest aim.

Paul, so to speak, makes use of the *Cosmological* and the *Teleological* argument for the existence of God.

These two arguments may be briefly stated as follows:

Cosmological. Every new thing and every change in a previously existing thing must have a cause. The universe consists of a system of changes. Therefore the universe must have a cause exterior to itself, and pre-existing.

Teleological. Design supposes a designer, and implies the exercise of intelligence and will. The world everywhere exhibits marks of design. Therefore the world owes its existence to an intelligent author.

5. 1:21-23. *Knowing God, they refused to honor him, and fell into the folly of idolatry.*

6. 1:24-32. *For they are guilty of shameful immorality, the divinely ordained result of their idolatry.*

Note: (1) That by the just judgment of God,—godlessness, ignorance, folly, and shame go together; (2) What a terrible iniquity sin is, as displayed by this awful catalogue of crimes.

AS ALSO AGAINST THE JEWS (2:1—3:20).

7. 2:1-11. *For there is no respect of persons with God.*

v. 1. All men not only have committed sin, but are now committing sin.

All who pass sentence on others, by doing so, pass an adverse sentence on themselves.

v. 2. Men may deny the doctrine of future punishment, but their own hearts tell them that a day of judgment will come.

v. 4. By *repentance* we mean a *change of mind*.¹

It consists of an inward turning away "from dead works" (Heb. 6:1), and an inward turning "toward God" (Acts 20:21). From this inward act follow "works worthy of

¹ See Index of my "Studies in the Book," *First Series*.

repentance" (Acts 26:20), and such repentance is "unto life" (Acts 11:18), and "unto salvation" (II. Cor. 7:10). Repentance is an absolute condition of the reconciliation of man to God.

Note that in this verse we have a refutation of the Calvinistic doctrine of Predestination, for it is expressly asserted that even they should, and could repent on whom judgment will one day fall. Their condemnation, therefore, is not predestined *by an absolute decree* (Rom. 2:5).

- v. 5. There are differences of degree in the punishment of the wicked.
- v. 6. This passage refers to the good works of the regenerate, as well as to the evil works of the wicked.

Good works of themselves have no merit and are imperfect; they do not avail for the remission of sins; or for Justification; but they bring reward, both bodily and spiritual, in this life and the life to come, I. Cor. 3:8; I. Tim. 4:8.¹

- vv. 6-11. Paul is evidently here speaking of the judgment held at the last day, Rom. 2:16.

The persons to whom awards are given are Jews and Gentiles (2:9), consequently *all* men, 2:16.

The standard of the decision is moral action and its opposite, 2:6-10.

- 8. 2:12-16. *For not the hearers of a law are just before God, but the doers of a law shall be justified.*

- v. 12. Gentile sinners, although without the law, shall nevertheless perish. They will be judged on other principles.

To accept the notion of absolute annihilation flatly contradicts the teaching of the Bible, Mark 9:48; Matt. 25:41, 46; II. Thess. 1:9; Rom. 2:7-9; Rev. 14:11; Mark 3:29; John 3:36; 5:28, 29; Jude 7; Rev. 20:10.

- v. 13. "Shall be justified," *i. e. declared just*, "not made just," for doers of the law are already just, they are not made such first by God. Justification is a forensic act.¹

The Positive Law is the accuser as well as the Judge.

- vv. 14, 15. "We have here three proofs that God has given to the heathen a law which is a part of themselves: (1)

¹ See Index of "Studies in the Book," *First Series*.

their occasional right conduct; (2) their inward estimate of their own actions; (3) their estimate of the actions of the men around them" (*Beet*).

v. 16. Christ is not only our Mediator, but also our Judge, I. Cor. 4:5; II. Cor. 5:10.

9. 2:17-24. *But the Jews have become transgressors of the law.* Everything said in this chapter, hitherto, paves the way for this section, in which the Apostle attacks the Jews openly, lays bare their sins, and shows that they are no better than the Gentiles.

vv. 17-20. Note the beauty and symmetry of this long conditional sentence.

v. 21. Here the apodosis or principal clause begins, and falling into five distinct co-ordinate clauses, concludes at the end of v. 23.

'Observe that Paul's argument strikes with equal force against all conduct, of Jews or Christians, which is inconsistent with profession, and which thus brings dishonor to God" (*Beet*).

10. 2:25-29. *And their circumcision has become uncircumcision.*

11. 3:1-8. *Though the Jews have some advantages.*

v. 2. Paul holds to the divine origin of the Old Testament.

12. 3:9-20. *Nevertheless, all, both of Jews and Gentiles, are under sin, and by the works of the law can not be justified.*

POSITIVE PROOF. Rom. 3:21-5:11. *For we are justified by faith apart from the works of the law.*

13. 3:21-26. *The doctrine of Justification by faith stated.*

v. 21. The law brings us a knowledge of sin (3:20), and worketh wrath (4:15) while the Gospel reveals a righteousness which avails before God.

v. 22. In this verse Paul tells us how this righteousness which avails before God is obtained. God accepts as righteous all who believe in Jesus Christ.

v. 24. We are declared righteous, *gratuitously*, without any payment, or merit through the works of law, on our part. It is a gift, Rom. 5:17; Eph. 2:8.

The *efficient cause* of Justification¹ is solely the free, un-

¹ See *Index* of this volume, as well as *Index* of "Studies in the Book," *First Series*.

merited love of God, which in relation to the sinner manifests itself as *grace*.

The *objective* means which the grace of God made use of in working out man's justification is "the redemption that is in Christ Jesus." The *subjective* medium of Justification is faith.

Redemption is procured by the payment of a ransom (I. Cor. 6:20; 7:23; Gal. 3:13; Acts 20:28; Tit. 2:14).

1. Christ gave his life a ransom for many (Matt. 20:28), even "for all," I. Tim. 2:6.
2. The purchase price was his blood, Eph. 1:7; Rom. 3:25; 5:9; I. Pet. 1:18, 19; Acts 20:28; Eph. 2:13; Col. 1:10; Heb. 9:12, 14; I. John 1:7; Rev. 1:5; 5:9; 12:11.
3. Christ redeemed us by the payment of his blood.
 - (a) From the curse of the law, Gal. 3:13.
 - (b) From the guilt of sin, Eph. 1:7.
 - (c) From the penalty of sin, Eph. 2:3; even from "the wrath of God," Rom. 5:9; I. Thess. 1:10; as well as from eternal death, Rom. 5:17, 21.
 - (d) From the dominion of sin, Tit. 2:14; I. Pet. 1:18.
 - (e) From the power of Satan, Acts 26:18; Col. 1:13.

v. 25. The Greek word for *propitiation* is the same which in the Septuagint translation of the O. T. is used for the *cover* of the ark of the covenant, the *Kapporeth*, "the lid of expiation," translated in English "the mercy seat."

Christ, as our High-Priest and sacrifice, is this *propitiation*, this expiatory instrument; sprinkled with his own blood, Christ was truly that which the cover or Kapporeth or "mercy-seat" had been typically. Scripture distinctly says that Christ presented himself to God an expiatory sacrifice (Heb. 9:14, 28; Eph. 5:2) for the sins of mankind.

This expiation or atonement by Christ is only appropriated *subjectively* through *faith*,—and on its *objective* side it only has value in the *blood* of Christ.

v. 26. The *righteousness* of God here spoken of, can only refer, as in 3:5 to the *judicial, retributive* righteousness of God. Only after the death of Christ, as the expiatory sacrifice for sin, was the Justice of God satisfied.

In the death of Christ is exhibited the *objective* reconciliation of the attributes of divine holiness and divine love,

so that God himself might be righteous, and still forgive the sinner believing in Christ.

14. 3:27-31. *All boasting is now excluded.*

15. 4:1-25. *Illustrated and confirmed by the example of Abraham.*

v. 3. Abraham believed God: (1) that he would fulfil his promise, Gen. 15:6; Rom. 5:21; (2) in the promised seed for his salvation, Gen. 12:3; 3:15; John 8:56.

vv. 7, 8. To the believer: (1) Sin is *forgiven*, because it is a debt we are unable to pay, Luke 7:42; (2) Sin is *covered* as an object not to be looked on by a holy God, Hab. 1:3; (3) Sin is not reckoned as guilt deserving eternal death, for the penalty has been borne by Christ, Rom. 6:23.

v. 15. The mind of the flesh is enmity against God, Rom. 8:7; James 4:4. Scripture therefore speaks of "the wrath of God," something *objective* which hangs over guilty men, Rom. 1:18; 2:5, 8; 3:5; 5:9; 9:22; Eph. 2:3; 5:6; etc.

Sin being present in the nature of man, when the *law* comes it *invariably* heightens it into *transgression*, which is the breaking of a positive divine command. The law working transgression, works also wrath and punishment.

vv. 24, 25. In these verses the whole of Christianity is comprehended.

Note that our justification, our sanctification, our resurrection, our glorification, have all been secured by the death and resurrection of Jesus our Lord, and all these are realized through faith.

Christ an expiatory sacrifice.

(1) Jesus was delivered up for our trespasses, Rom. 4:25; Heb. 9:28.

(2) God delivered him up for us all, Rom. 8:32.

(3) Christ gave himself for our sins, Gal. 1:4; 2.20; Eph. 5:2; Heb. 9:14; I. Tim. 2:6; Tit. 2:14.

God did not give Christ, the guiltless One, against his will for the guilty, but Christ of his own free will surrendered himself to death. The redeeming counsel of the triune God is one and undivided.

Everywhere else Scripture sets forth the *death* of Christ as the ground of our *Justification* (Rom. 3:24, 25; 5:9; Eph. 1:7; I. John 1:7), but the *resurrection* is the actual victory, the evidence that he died, not for his own sins,

but as the eternal Son of God, as the holy and just One
“for our trespasses,” Rom. 4: 25.

16. 5: 1-11. *The results of justification by faith.*

Not the *sanctifying*, but the *saving* and *gladdening* results of
Justification are described in this passage.

From a careful analysis of this section we may state the
effects of Justification as consisting in:

(1) *Peace* with God (v. 1),—the believer being in a new
relation to God; instead of the divine *wrath* resting upon
him (v. 9), the love of God now rests upon him (v. 5).
This peace with God, has necessarily inward *peace of
soul* for its result (v. 11).

(2) *Access* to God the Father (v. 2). Cf. Eph. 2: 18; 3: 12.

Our access is mediated by Christ (v. 2), even by his aton-
ing suffering and death, I. Pet. 3: 18. *Faith* is here
specified, as in Eph. 3: 12, as the condition of our access.

(3) A continual abiding and *standing* in the grace of justi-
fication (v. 2). Cf. Rom. 11: 20; I. Cor. 15: 1; II. Cor.
1: 24.

(4) Joyous glorying in God (vv. 2, 3, 11).

(5) Hope of the glory of God (v. 2), the glory which God
himself has, and which believers are one day to share.
John 17: 22; I. Thess. 2: 12; Rev. 21: 11.

(6) Joy and glory in tribulation (v. 3). Cf. Matt. 5: 10, 12;
Acts 5: 41; I. Pet. 4: 12, 13; II. Cor. 11: 30; 12: 9. How
tribulation perfects faith is explained at length in Rom.
8: 35-39.

(7) The love which God has to us is shed abroad in our
hearts (v. 5), poured like a stream into our hearts, John
7: 38, 39; Acts 2: 17; 10: 45.

(8) The Holy Ghost is given more abundantly unto us (v. 5).
As the Holy Ghost is the cause, so also is he the gift and
fruit of faith—*He is given to believers.*

(9) Salvation from the wrath of God (v. 9).

(10) God’s objective reconciliation (v. 10), the work of
atonement, is now applied to us, and we have it in our
possession, through faith (v. 11).

v. 6. Paul here states that Christ died *for, for the sake of,
in behalf of*, the ungodly. (The Greek word used is *hyper*).
So likewise in 5: 8; 8: 32. This does not contradict the
teaching of other passages that Christ died *instead of, in*

place of, sinful man, *i. e.*, it does not come in conflict with the idea that the death of Christ was a *vicarious*, sacrificial death. The idea of *substitution* is distinctly expressed in Matt. 20: 28; Mark 10: 45; I. Tim. 2: 5, 6; also the idea that Christ gave himself as a sacrifice to God, Eph. 5: 2; Heb. 9: 14; even a *propitiation* for our sins, Rom. 3: 24, 25; I. John 2: 2; 4: 10;

v. 9. In the act of Justification we must distinguish five things:

- (1) The *efficient cause*—*the free grace of God*.
- (2) The objective means, or ground of Justification; the *meritorious cause*—*the merits of Christ*.
- (3) The means which God uses to bestow justification—“the ministry of reconciliation,” II. Cor. 5: 18, 19; even the Word of God and the Sacraments.
- (4) The means of the reception of Justification—faith.
- (5) The gifts actually bestowed in the act of appropriating Christ by faith.
 - (a) Remission of sins, Rom. 3: 25; 4: 7, 8; Eph 4: 32.
 - (b) The imputation of Christ’s righteousness, Rom 3: 21, 22, 25, 26; 5: 8, 9; 1: 16, 17; I. Cor. 1: 30; Phil. 3: 9.

vv. 10, 11. The thought is: While we were enemies, even when the wrath of God was resting upon us, God was reconciled, and the objective atonement was made through the death of his Son; and now when we have appropriated this atonement through faith, and our enmity against God is removed, and we are thus reconciled to God, much more will the life of the Risen Christ, as our Mediator and Intercessor before God’s throne, save us, Rom. 8: 34; Heb. 7. 25; I. John 2: 1.

SUMMARY OF THE WHOLE ARGUMENT. Rom. 5: 12-21.

17. 5: 12-14. *The first Adam, the source of sin and death among mankind.*

v. 12. Paul says *through* one man *sin* came into the world. That is, sin as a generic conception, not merely the individual sin of Adam, but the sin of mankind in general; sin as an act, and as a principle—the sin of the world taken as a totality, both as to its principle and manifestation.

And with sin came *death* as the wages of sin, Rom. 6: 23.

(1) Bodily death, Phil. 1: 20, 21; (2) Spiritual death, I. John

3: 14; John 5: 24; (3) Eternal death, Rom. 1: 32; also called "the second death," Rev. 2: 11; 20: 6; 21: 8.

Death became universal because sin came to *all*. Sinful Adam "begat a son in his own likeness, after his image," Gen. 5: 3.

v. 18, 14. The doctrine of original sin is clearly taught in these verses.

v. 14. Adam was a type of Christ, inasmuch as just as Adam's sin brought death to all, so Christ's righteousness brought life to all. All who are born according to the course of nature, partaking of Adam's nature, are sinful, and liable to punishment; to obtain life we must become partakers of the divine nature, by being born anew, and by putting on Christ.

18. 5: 15-17. *Christ, the second Adam, the source of righteousness and life.*

Note the contrast:

ADAM.

| | |
|-------------------------------------|----------------------------------|
| The trespass. | One act of righteousness, v. 18. |
| Judgment unto condemnation. | Justification as a free gift. |
| Death unto all | Eternal life to all |
| Because partakers of Adam's nature. | Who receive Jesus Christ. |

CHRIST.

19. 5: 18, 19. *Salvation procured for all.*

From these verses we have no right to deduce the doctrine of universal restoration or the salvation of all men. The context (v. 17) expressly defines who shall reign in life—"they that receive the abundance of grace and of the gift of righteousness."

This doctrine of universal restoration contradicts not merely the doctrine of the Scripture elsewhere (Matt. 12: 32; Mark 9: 48; Matt. 25: 41, 46; 26: 24; John 5: 28, 29; II. Pet. 3: 7; Rev. 14: 10, 11; 21: 8), but also other explicit statements of the Apostle himself, Rom. 2: 5-9; II. Thess. 1: 6-9; Phil. 3: 19.

Whom did Christ come to save? Not only a portion of the race, but Christ died for all men, and it is God's will that all men should be saved, John 3: 16, 17; 6: 51; I. Tim. 2: 4, 6; 4: 10; Tit. 2: 11; etc.

20 5: 20, 21. *Even the law is made to subserve God's purpose in the economy of salvation.*

Paul in this Epistle uses eleven different Greek words to designate sin.

1. *Hamartia, sin*, occurs 48 times. As *hamartia* sin is regarded as a failing and missing of the true end of our lives, which is God. It is the sin of the world conceived as a unity, as this was wrapped up objectively in Adam's act (Rom. 5: 12), or subjectively dwells in the world, 5: 13. As sin is present in every man, born according to the course of nature, it follows that the law invariably heightens it into *parabasis, transgression*. How this comes to pass Rom. 7: 7-13 describes.
2. *Parabasis, transgression*, occurs three times, 2: 23; 4: 15; 5: 14. This word alway refers to the transgression or breaking of a positive divine commandment.
3. *Hamartema, sin* as an act, only in its separate deeds. Only in Rom. 3: 25, and in Mark 3: 28, 29; I. Cor. 6: 8; and possibly II. Pet. 1: 9.
4. *Anomia, lawlessness or iniquity*, occurs three times in Romans, 4: 7; 6: 19 (twice). The condition of one who acts contrary to God's will and law.
5. *Adikia, unrighteousness*, occurs six times. Opposed to *righteousness*, Rom. 3: 5; 6: 13; contrasted with *truth*, 1: 18; 2: 8.
6. *Kakia, maliciousness, malevolence*, in 1: 29; the opposite of *virtue*.
7. *Poneria, wickedness, worthlessness*, as shown in conduct, 1: 29.
8. *Asebeia, ungodliness*, want of reverence toward God, 1: 18; 11: 26; cf. 4: 5; 5: 6.
9. *Paraptona, trespass*, nine times in Romans, (six times in 5:15-20), sin as a missing and violation of right, almost synonymous with *parabasis, transgression*, but not quite so strong. In *transgression* sin is objectively viewed as a violation of a known rule of life, while *trespass* refers to the subjective passivity and suffering of him who misses or falls short of the positive command.
10. *Parakoe, disobedience*, 5: 19; only three times in N. T. The word signifies active *disobedience*, rebellious conduct towards the revealed will of God—a failing to hear, or a hearing amiss.

11. *Hettema, loss*, as respects salvation, 11: 12; also at I. Cor. 6: 7.

OF THE DOCTRINE OF SANCTIFICATION. Rom. 6: 1—8: 39.

(a) *The Relation of the Regenerated and Justified man to sin.* Rom. 6: 1-23.

21. 6:1-11. *We who died to sin, how shall we any longer live therein?*

v. 2. We die to sin when we break off living connection with it, when we have no further relation to it, no further communion with it.

- We live in sin when we maintain living fellowship, relation, and connection with it.

v. 3. Paul takes it for granted that all believers were baptized, and that the sacrament of baptism has some significance, and has some end in view.

Something was wrought at the time of baptism: (1) The one baptized is brought into relation to Christ, "into Christ," into the most intimate union and fellowship with Christ; (2) even into union with "his death."

Baptism places us into the fellowship of Christ's death *objectively*; faith *subjectively*.

v. 4. Paul conceives that through baptism, in virtue of one spiritual incorporation into Christ our substitute, we have a *real* fellowship with Christ, and that our sinful body is buried at the same time, in order that we may rise again, in and with Christ.

The Apostle here describes the ultimate purpose of sanctification: (1) Not only to die to sin; (2) and to be raised with Christ, and have the new life implanted in us; but also (3) to walk in newness of life.

v. 6. "Our old man" is the sinful *Ego* (Rom. 7: 14), the sinful principle still in our nature, viewed from the standpoint of the New Birth (John 3: 3; Tit. 3: 5), the remains of the *former* man, to whom the *New* man, created by the new birth, is opposed, Eph. 4: 24; Col. 3: 9, 10; II. Cor. 5: 17.

"The body of sin" cannot denote the physical, material body, in so far as it is the seat or organ of sin; for this is only destroyed by natural death. But sin is here conceived as a "body," an articulated organism, whose members are particular sinful lusts.

v. 11. Believers are to *acknowledge* themselves for what they

are; but what they are, they became through baptism unto Christ's death.

22. 6: 12-14. *Present yourselves, therefore, unto God as alive from the dead.*

23. 6: 15-23. *Being made free from sin, and become servants to God, have your fruit unto sanctification, and the end eternal life.*

v. 18. Sin is either *original* or *actual*, and the former is the source or root of the latter. In original sin we may distinguish between (1) its root, (2) its guilt, (3) the consciousness of it, and (4) its dominion. Its *guilt* is removed in regeneration and justification; the *dominion*, in sanctification (gradually); the *consciousness* of it, at death; and its *root*, at the separation of the soul and body.

v. 22. "The fruit unto sanctification" manifests itself in a two-fold manner, *negatively*, as renovation, and *positively*, as sanctification.¹

"The old man," what remains of sin in us, is the *starting point* of renovation; the *goal* is inherent righteousness and holiness in the will; the *way* is by means of sanctification, a growth in holiness of mind and heart.

24. 7: 1-6. *The Relation of the Regenerated and Justified man to the law. Being discharged from the law, we serve in newness of the spirit, and not in oldness of the letter.*

vv. 2, 3. By the woman we may understand the Church; the first husband is the law, the second, is Christ,—the relation of the Church to Christ being set forth under the image of a marriage. Cf. II. Cor. 11: 2; Eph. 5: 32.

vv. 4-6. The meaning is this:

(1) The believer is dead to the law, *i. e.*, he is no longer under the dominion of the law, because through the body of Christ the law is slain.

(2) The believer's first marriage-bond to the law having been dissolved, he has been married to a second husband, Christ.

(3) The purpose of this new union is to bring forth fruit to God.

(4) Through freedom from the law, a true service to God has been made possible.

¹ See "Studies in the Book," *First Series*, pp. 71-73.

25. 7:7-13. *The Relation of the Unregenerate to the law.*
Through the law sin becomes exceeding sinful.

v. 7. "I had not known sin," because man takes the sinful propensity dwelling in him, for a lawful, divinely-implanted inclination.

Until the law comes, man indeed knows that *lust*, "coveting," exists in him, but not that this lust is sinful.

This *lust* is not merely *sensual* desire, but especially "enmity against God," Rom. 8:7, and self-love.

v. 9. Paul "was alive apart from the law" before the meaning of the law was fully understood,—during childhood and youth,—and this we may call the state of *security*.

His Pharisaic period, when really he lived *under the law*, and in which he aimed at righteousness before God by outward works of the law, we may also call the state of *security*.

Sin revived, and Paul died, when the Lord appeared to the Apostle, and revealed to him the true nature of the law.

v. 10. That the law worketh ruin and death, lies not in *its* nature, but in *ours*, and is therefore not its faults, but *ours*. The law is merely the occasion, sin the real cause of death.

v. 12. The commandment is *holy*, as revealing the holy nature and will of God; *righteous*, just in character, answering to the idea of righteousness and laying down its rule; *good*, excellent and faultless.

A Description of the State of the Regenerate, Rom. 7:14—8:17.

26. 7:14-25. *The Relation of the Regenerate to the divine law.*

The Old Adam.

On this passage we would remark:

(1) Pietistic and rationalistic exegesis refers this passage to the state of the *unregenerate*; the Augustinian and Reformation exposition understands it of the state of the *regenerate*.

(2) The condition of the *regenerate* man is set forth fully only in the combined teaching of 7:14-25 and 8:1-11.

(3) Here are pictured the two aspects, ever appearing in mutual connection, of one and the same spiritual state, so that the *regenerate* man, according as his glance is directed to the Old Man or to the New Man, is able every

moment to affirm both Rom. 7:23, as well as Rom. 8:2, of himself.

(4) Hence also ever rises from his heart with equal truth, the two-fold cry,—“O wretched man that I am!” and “I thank God through Jesus Christ our Lord,” 7:24, 25. (*Philippi*)¹.

v. 14. The Apostle depicts the character of human nature in the abstract, in its relation to the divine law. His declaration holds good of the flesh universally, whether it be that of the unregenerate or regenerate.

Sold Sin is represented as a lord; man as a slave who must do what the lord commands.

v. 15. The regenerate man sins not consciously and willingly. It is the blind natural impulse of evil desire and inclination, not yet entirely eradicated that carries him away.

v. 18. The meaning is, that even in his best act, since sin is ever mixed with it, the believer does not perform the act that corresponds to his will sanctified by the Spirit of God.

v. 23. This impossibility of ever attaining *perfect* holiness, is just that which is felt by the believer as an ever-continuing bondage of sin, existing side by side with the freedom that he has in Christ.

27. 8:1-11. *The Relation of the Regenerate to the Holy Spirit. The New Man in Christ Jesus.*

v. 1. On the Mystical Union, see Index of “Studies in the Book,” *First Series*.

v. 3. Christ’s personality is described as a pre-existent one. Christ indeed appeared “in the flesh,” but not “in sinful flesh,” for Christ was without sin (Heb. 4:15; 7:26); nor “in the likeness of flesh,” for he was a true man; but “in the likeness of sinful flesh,” *i. e.*, he appeared in the likeness of sinful humanity, in so far as he took upon himself our sins, and bore their guilt and penalty (Isa. 53:12; John 1:29; II. Cor. 5:21).

v. 7. Here we have a description of the will of the natural man. There is no freedom of the will to the unregenerate in spiritual things.

v. 11. If we accept the reading of the Revised Version as in

¹ Many of the notes in this chapter are based on *Philippi*.

the text, this is the only passage in which St. Paul speaks of the Holy Spirit as the agent of our resurrection.

28. 8:12-17. *And ye who are led by the Spirit of God, are sons of God.*

Consolations amidst the sufferings of the present time, Rom. 8:18-39.

29. 8:18. *Because of the greatness of the future glory.*

30. 8:19-25. *Because these sufferings are in accordance with divine order.*

v. 19. As, according to Gen. 3:17, 18, the primal curse fell also on the earth, it also must share in the promised restoration. This restoration is directly announced, Isa. 11:6-9; 65:17 25. On these passages II. Pet. 3:12 and Rev. 21.1 are based.

v. 20. The subjection of creation was in consequence of the Fall, Gen. 3:17, 18.

"The redemption of humanity is grace, the redemption of nature, justice; for the fall of humanity is voluntary guilt, the fall of nature, involuntary suffering" (*Philippi*).

v. 21. Because creation was involved in the Fall, it shall also take part in the resurrection. We cannot infer from this passage that this world shall be annihilated, and a new heavens and a new earth be created; it seems more in accordance with Scripture teaching to expect a transformation and transfiguration of existing nature.

v. 22. "The entire creation, as it were, sets up a grand symphony of sighs" (*Philippi*).

v. 23. The perfect "redemption" will take place only at the coming of Christ, and in it will consist the complete realization of our sonship.

31. 8:26, 27. *Because of the assistance of the Spirit.*

v. 26. To suppose a sighing of the Holy Spirit without meditation of man's spirit is without biblical analogy.

v. 27. The distinction between the intercession of the Spirit and the intercession of Christ is chiefly to be found in this,—that Christ intercedes without us, in and by himself, but the Spirit *in* and *by* us; Christ by the prevalence of his own merit, the Spirit on the ground of the merit of Christ.

32. 8:28-39. *Because to believers all things work together for good.*

v. 28. This *purpose* of God is not grounded in our *works*, but is "according to election" (Rom. 9:11), "after the counsel of his will" (Eph. 1:11), "purposed in Christ Jesus our Lord" from eternity (Eph. 3:11), according to grace, II. Tim. 1:9.

From the *purpose* of God the "calling" follows, hence believers "are called according to his purpose." This *calling* appears in the form of the preaching of the Gospel (Rom. 10:12-15), finds its conclusion in Baptism (Acts 2:38; Eph. 4:4, 5), and has for its goal the fellowship of Christ Jesus, I. Cor. 1:9.

v. 29. Whom God from all eternity knew would accept the salvation which is in Christ and abide perseveringly to the end, he *predestinated, foreordained* unto salvation.

v. 30. The decree made from eternity necessarily finds its temporal realization. The *purpose*, the *fore-knowledge*, and the *decree*, are to be viewed as pre-temporal; on the other hand, the *calling*, the *justification*, and the *glorification*, are to be viewed as temporal acts of God.

v. 34. The phrase to be "at the right hand of God" is taken from Ps. 110:1. The place of honor was at the king's right hand, and denoted participation in the royal power and dignity, Matt. 20:21. This sitting at the right hand of God (Mark 16:19; Acts 2:33; 7:56; Eph. 1:20; Col. 3:1) denotes, therefore, the dignity of the exalted Son of Man, in virtue of which he participates in the divine government of the world.

This high-priestly intercession of Christ is to be conceived as a real pleading for us, because it is made by the glorified God-Man. He appears before God for us, as one who died for our sins, and rose again for our justification, Heb. 7:25; 9:24.

The Apostle, in this verse, brings forward all the elements in Christ's work of redemption, as a firm foundation for the certainty of our eternal salvation.

v. 38. That Paul recognizes a gradation of rank among the angels is certain from Eph. 1:21; 3:10; Col. 1:16; 2:10; I Pet. 3:22; I. Thess. 4:16.

Possibly the reference here is to *evil angels*.

OF THE REJECTION OF ISRAEL Rom. 9:1-11·36.

33. 9:1-5. *Paul laments the fact of Israel's rejection.*

v. 3. Moses, glowing with like love for his people, uttered a similar wish, Ex. 32:32.

v. 5 Christ is here called God.

St. Paul everywhere teaches that Christ is true God. He ascribes to Him

(1) Divine Names, Rom. 9:5; Col. 2:9; Eph. 5:5; Phil. 2:6; Tit. 2:13.

(2) Divine Attributes:

Eternity, Col. 1:15, 17; omnipresence, Eph. 1:23; 4:10; grace, Rom. 1:7; I. Cor. 1:3; etc.; glory, I. Cor. 2:8; etc.

(3) Divine Works:

Creation and Preservation of the World, Col. 1:16, 17; I. Cor. 8:6; Judgment, Rom. 14:9, 10; II. Cor. 5:10; II. Thess. 1:7-10.

(4) Divine Worship, Rom. 10:13; Phil. 2:10, 11.

34. 9:6-13. *But the Word of God hath not come to naught.*

v. 11. The purpose of God to save all who will perseveringly believe on Christ to the end depends not on works, or merit, but on the grace and will of God that calleth.

The *election* is on God's part simply the outcome of free love, freely choosing its object, and excludes all legal claim on the part of its object. As Israel does not surrender itself thus to the election, but raises claims of its own, it puts itself out of connection with the divine election (9:30-33). This is the substance of the whole argument of these three chapters.

The doctrine of absolute predestination has merely a possible and apparent, not a necessary and actual footing in the present verse.

35. 9:14-18. *And there is no unrighteousness with God.*

v. 16. Salvation depends altogether on the free will of the merciful God, and is not dependent on any effort of man, nor on any claim based thereon.

v. 17. Some, who just take these passages by themselves, severing them from the context, and who do not take into consideration the drift of the Apostle's argument, nor the analogy of faith, maintain that here Paul teaches the supralapsarian view of a predestination to condemnation.

But Paul is here contrasting the supremacy of God with the arrogance of man.

"This passage can well be reconciled with the supposition of a divine *consequent* will, which in eternal knowledge of persistent rebellion against the revealed will of God, determined notwithstanding to summon into existence the individual who by his own guilt incurs destruction, and to make his scornful rejection of divine grace,—a rejection, occasioned indeed by the divine revelation, but still freely chosen,—subserve the glorification of God's primitive justice" (*Philippi*).

v. 18. The divine *mercy* consists in God's objective gift of forgiveness of sins and eternal life, not on the ground of *faith*, (for faith is but the hand that accepts and is itself the gift of God), but on the meritorious ground of the *blood of Christ*.

When it is said that God hardens men, this is not to be taken *causally*, as if God was the cause and author, sending hardness into their hearts, but is to be taken *permisively*, (God justly permits the impenitent sinner wickedly to rush into greater sins), and *judicially* (for God forsakes the sinner, withdrawing his grace from him, and finally delivers him up to the power of Satan).

36. 9: 19-33. *For this rejection is in accordance with Old Testament prophecy.*

In these verses the idea is still more clearly brought out of the freedom of divine grace in the face of every claim on the part of man.

v. 23. Here a predestination to *eternal life* is distinctly asserted in express words, but nowhere is a predestination to *condemnation* affirmed.

37. 10: 1-13. *For the Jews are ignorant of God's righteousness and seek to establish their own.*

This passage is an elaboration of 9: 32, 33.

v. 4. Christ is the *end* of the law, because he is the *aim* and *fulfilment* of the law.

v. 7. To ask despairingly whether righteousness is attainable, is equivalent to doubting Christ's incarnation and his resurrection.

v. 10. Confession is the clearest and most distinct evidence of faith.

vv. 11-13. Here we have proof from the Old Testament that

faith brings salvation, and that to *every one* who believes (Isa. 28: 16; Joel 2: 32).

38. 10: 14-21. *And would not hearken to the glad tidings, which fact had also been foretold.*

v. 14. Paul here indicates a certain order in the application of salvation to the believer. God who wills the salvation of men, also provides the means of salvation.

39. 11: 1-10. *But God did not cast off his people, for a portion have accepted the Gospel.*

40. 11: 11-15. *By their fall, salvation is come unto the Gentiles.*

41. 11: 16-24. *Their rejection, however, is but temporary.*

42. 11: 25-32. *For Israel shall yet be saved.*

v. 25. It is God's will that by the apostasy of Israel salvation is come unto the Gentiles (11: 11, 12). When the gap made in the kingdom of God by the fall of Israel is filled up, when "the fulness of the Gentiles be come in," then shall the conversion of Israel take place.

v. 29. With God the giver there is *no change of mind.*

43. 11: 33-36. *How unsearchable are the judgments of God.*

v. 36. God is the origin, the agent, and the aim of all things. All is *from* the Father, *through* the Son, *in* the Spirit, but equally *to* the one God,—Father, Son, and Spirit.

PRACTICAL DISCUSSION. Rom. 12:1—15:13. *Holiness of Life is the fruit of Justifying Faith.*

44. 12: 1, 2. *Present to God a consecrated body and a renewed mind.*

45. 12: 3-8. *Exhortation to humility and to the proper use of our various gifts.*

46. 12: 9-21. *Exhortations to various Christian virtues.*

47. 13: 1-7. *Obey rulers.*

48. 13: 8-10. *Lore your neighbor.*

49. 13: 11-14. *Put on the armor of light.*

50. 14: 1-12. *Let there be mutual toleration between the strong and the weak.*

51. 14: 13-23. *Let not the strong put a stumbling-block in the way of the weak.*

52. 15: 1-6. *The strong must bear with the weak.*

53. 15: 7-13. *That all may praise God together.*

CONCLUSION. Rom. 15: 14-16: 27.

54. 15: 14-21. *A description of Paul's Apostolic office and work.*

55. 15: 22-29. *His plans for the future.*

56. 15:30-33. *Asks for the prayers of the Church.*
57. 16:1, 2. *Recommendation of Phœbe.*
58. 16:3-16. *Salutations.*
59. 16:17-20. *Warnings against false teachers.*
60. 16:21-24. *Salutations from Christians at Corinth.*
61. 16:25-27. *Concluding Doxology.*

FOURTEENTH: Give an oral statement of the contents of the Epistle, chapter by chapter.

FIFTEENTH: To the English student we would recommend the following Commentaries: Beet, Gifford (in Speaker's Commentary), Godet, Moule (in Cambridge Bible), Riddle (in Revision Commentary), and Sanday (in Ellieott's Commentary).

SIXTEENTH: To the student of the Greek Text we would recommend the Commentaries of Alford, Bengel, Boise, Meyer, Philippi, and Vaughan.

STUDY IX.

THE TEACHING OF THE EPISTLE TO THE ROMANS.

FIRST: Read the whole Epistle carefully, section by section, and note what Paul teaches concerning the practical duties of life.

- (1) Of Life outside of Christ.
- (2) Of Sin and its results.
- (3) Of the Flesh.
- (4) Of Conscience.
- (5) Of Temptation.
- (6) Of Duties to God.
- (7) Of Prayer.
- (8) Of Christian Liberty.
- (9) Of the Christian's relation to the Law.
- (10) Of Duties in the Family.
- (11) Of Duties in the State.
- (12) Of Duties in the Church.
- (13) Of Duties to Self.
- (14) Of Christian Development of Character.

SECOND: Study the Epistle carefully, and write out clearly and concisely what Paul teaches concerning the Doctrine of God, and classify results obtained.¹

Natural revelation of God.

- (1) God has revealed himself in the conscience of man, *i. e.*, there is an *innate* or *implanted* knowledge of God, 1:19; 2:14, 15; 1:32.
- (2) And in nature, which can be *acquired* by reflection, 1:19, 20.
- (3) This natural knowledge of God, though imperfect, is true, 1:18, 25.
- (4) But it is not sufficient for salvation, 1:21, 25, 28; 10:17.

Supernatural Revelation of God.

- (1) God has made known his will in the Holy Scriptures, 1:2; 2:18; 3:2; 16:26.

¹Add to these references, and examine carefully the exegesis of each passage.

*The Attributes of God.*¹

(a) Attributes of Divine Essence.

- (1) Unity, 3: 30.
- (2) Invisibility, 1: 20.
- (3) In corruptibility, 1: 23.
- (4) Immortality, 9: 6.
- (5) Infinity, 11: 33.
- (6) Immensity, 11: 36.
- (7) Eternity, 16: 26.
- (8) Immutability, 11: 29.
- (9) Omnipresence, 8: 27.
- (10) Incomprehensibility, 11: 33-36.
- (11) Blessedness, 1: 25.
- (12) Goodness, 11: 22.
- (13) Glory, 1: 23; 3: 23; 5: 2; 9: 23; 11: 36.

(b) Attributes of Divine Knowledge.

- (1) Wisdom, Omnisapience, 11: 33, 34; 16: 27.
- (2) Omniscience, 8: 27, 29; 11: 33, 34.

(c) Attributes of the Divine Will.

- (1) Omnipotence, 1: 16, 20; 4: 21.
- (2) Truth, 1: 9, 25; 3: 4, 7; 9: 28; 11: 1.
- (3) Holiness, 1: 18; 2: 5; 5: 9.
- (4) Righteousness or Justice, 1: 17, 32, 2: 2, 3, 5, 6; 3: 5, 19, 25, 26; 5: 9; 8: 32; 9: 14; 10: 3; 11: 21, 22; 12: 19.
- (5) Love, 5: 5, 8; 8: 32, 39.
- (6) Grace, 1: 2, 7; 9: 16.
- (7) Mercy, 2: 4; 9: 15, 23; 11: 32; 12: 1.
- (8) Longsuffering, 2: 4; 3: 25; 9: 22; 10: 21.
- (9) Impartiality, 1: 11; 9: 24.
- (10) Faithful, 3: 3; 4: 21.
- (11) Goodness, 2: 4; 11: 22.
- (12) Forbearing, 2: 4; 3: 25.

The Trinity.(a) The doctrine of God the Father.²

¹Find out, by means of a Dictionary the exact meaning of these different attributes.

²The attributes of God, as given above, are the very essence of God, and as such are ascribed to the Triune God. Though many of the attributes are especially ascribed to the Father, they also belong to the Son, and to the Holy Ghost.

- (1) He made a promise concerning his Son, 1:2.
- (2) He sent his own Son, 8:3.
- (3) He spared not his own Son, 8:32.
- (4) He calls us, 1:6, 7; 8:28, 30; 9:24.
- (5) He is the origin of grace, 1:7, 16; 5:15; 6:23; 11:33.
- (9) His will rules all things, 1:10; 9:19.
- (7) He maketh alive the dead, 4:17.
- (8) He raised Jesus our Lord from the dead, 4:24; 10:9.
- (9) The Creator of all things, 1:25; 4:17; 11:36.
- (10) His justice is satisfied by the death of his Son, 3:25; 5:1, 9, 10; 8:32.
- (11) He declares the believer just for Christ's sake, 8:30, 33.
- (12) He will also glorify the believer, 8:30.
- (13) The Father is true God, because to him are ascribed
 - (aa) Divine Names, 1:1, 7, 8, 18, 19, 20, 21, 23, etc.;
 - (bb) Divine Attributes,—Incorruptibility, 1:23; blessedness, 1:25; eternity, 16:26; incomprehensibility, 11:33-36; etc.;
 - (cc) Divine Works,—Creation, 1:25; 4:17; 11:36; providence, 11:36; resurrection from the dead, 4:17, 24; 10:9; etc.;
 - (dd) Divine Worship, 1:8, 9, 21, 23, 25; 15:6; etc.
- (b) Jesus Christ is true God, because to him are ascribed
 - (1) Divine Names,—Son of God, 1:3, 4, 9; 5:10; 8:3, 32; Lord, 1:4, 7; 4:24; 5:1, 21; 6:23; 7:25; 8:39; 10:9; etc.; God blessed forever, 9:5;
 - (2) Divine Attributes,—Omnipotence, 9:5; 10:12; Lord of both the dead and living, 14:9; etc.
 - (3) Divine Works,—bestows grace and peace, 1:5, 7; 16:20; creator and preserver of all things, 11:36; redemption, 8:32; judgment, 14:9; etc.
 - (4) Divine Worship, 10:12, 13; 15:30; 16:18; etc.
- (c) The doctrine of God the Holy Ghost.
 - (1) The Holy Ghost is not simply an attribute of God, nor a mere energy of influence, but the third person of the Holy Trinity, an intelligent agent, possessing personal properties.
 - (aa) Personal acts are ascribed to Him:
 - (1) He sheds abroad in our hearts the love of God, 5:5.
 - (2) He dwells in believers, 8:9, 11.
 - (3) He leads believers, 8:14.

- (4) He beareth witness with our spirit, 8:16.
- (5) He worketh fruit in believers, 8:23.
- (6) He helpeth our infirmity, and maketh intercession for us, 8:26, 27.
- (7) He bestoweth righteousness, peace, and joy, 14:17.
- (8) He worketh with great power, 15:13, 19.
- (9) He sanctifies, 15:16.
- (10) He loves us, 15:30.
- (2) The Holy Ghost proceeds from the Father and the Son.
 - (aa) He is called the Spirit of God, the Father, 8:9, 11, 14.
 - (bb) He is called the Spirit of Christ, 8:9.
- (3) That the Holy Ghost, the third person of the Trinity, is truly divine, true God, of the same essence with the Father and the Son, is proved from the fact that to Him are ascribed:
 - (aa) Divine Names: Holy Ghost, 5:5; 9:1; 14:17; 15:13, 16, 19; Spirit of God, 8:9, 14.
 - (bb) Divine Attributes: Omnipotence, 8:11; 15:13, 19; omnipresence, 8:9, 11, 14, 16, 26, 27; omniscience, 8:27.
 - (cc) Divine Works: Resurrection of the dead, 8:11; bestows righteousness, 14:17; sanctification, 15:16; etc.
 - (dd) Divine Worship, 9:1; 15:30.
- (d) The three persons of the Holy Trinity are mentioned together, 5:5, 6; 8:9-11; 15:30.

Predestination.

- (1) It is the *universal* will of God that all men, without a single exception, should be saved, 5:15, 17, 18, 21; 8:32; 11:32.
- (2) This will may also be called *antecedent*, because it antedates all question as to the manner in which man may treat the offered grace.
- (3) This *universal* will of God is gratuitous and free, 8:32; 11:32.
- (4) Is impartial, 3:22; 10:12.
- (5) Is not absolute, but conditioned, 3:22; 5:8, 11; 10:12.
- (6) God has clearly revealed what the *conditions* of salvation are,—to accept the grace and gift of righteousness through Jesus Christ (5:17), and abide therein, 8:39.
- (7) It is God's *purpose* (*prothesis*) to save all who love God (8:28), and abide in the love of God, which is in Christ Jesus our Lord, 8:39.

- (8) This *purpose* is not grounded in our works (9:11, 16; 11: 6), but is of pure grace (11: 5, 6), after the counsel of the will of God the Father, 8: 28; 9: 11, 16, 18.
- (9) God foreknows, *i. e.*, intimately knows from eternity (for with God everything is present, there being no past or future with God) who will continue to abide in Christ Jesus unto the end, 8: 29; 11: 2.
- (10) Those whom God knows will abide in Christ Jesus unto the end, he foreordained unto salvation, 8: 29, 30; 9: 23, 24.
- (11) In the examination of this subject we must carefully distinguish between the *purpose*, the *foreknowledge*, and the *decree* itself.
- (12) The elect of 8: 33 are those in whom God's saving purpose of free grace in Christ Jesus is realized, and who believe in Christ Jesus.
- (13) Believers, as long as they believe on Jesus Christ and abide in him, can be certain that they are among the elect, 8: 39.
- (14) Paul uses the word "election" four times in this Epistle:
 - (a) The purpose of God is according to election, not of works, but of him that calleth, 9: 11.
 - (b) There is a remnant according to the election of grace, 11: 5.
 - (c) The election obtained it, and the rest were hardened, 11: 7.
 - (d) As touching the election, they are beloved for the fathers' sake, 11: 28.
- (15) In 11: 7, 28, by "the election" are meant *the elect*, those who by faith have renounced all merit, and in whom God's saving purpose of free grace in Christ is realized.
- (16) The "election" of 9: 11 and 11: 5, is a choosing in Christ before the foundation of the world (Eph. 1: 4)—and the purpose of God follows the rule of the selection or choosing (9: 11), and this choosing is on the principle of gratuitous spontaneous love, 11: 5.

Creation.

- (1) God the Father created the world, 1: 20.
- (2) He is the Creator, 1: 25.
- (3) Calleth the things that are not, as though they were, 4: 17.
- (4) Of him are all things, 11: 36.

- (5) Creation exhibits the divinity of God, 1: 20.
- (6) And his everlasting power, 1: 20.
- (7) Creation was subjected to vanity, 8: 20.
- (8) Now groaneth and travaileth in pain, 8: 22.
- (9) Shall be delivered from the bondage of corruption, 8: 21.

Providence.

- (1) God takes special care of all his faithful children, 8: 31, 32.
- (2) To them that love God all things work together for good, 8: 28.
- (3) God preserves all things, 11: 36.
- (4) God co-operates with all things, 11: 36.
- (5) God governs all things, 11: 36.
- (6) God's government is displayed by *permitting* men to rush into sins, 1: 18, 24, 26, 28.
- (7) By *hindering* that which is contrary to his will and purpose, 8: 37-39.
- (8) By *directing* all things to the end prescribed by himself, 8: 20-22.
- (9) By *determining* the limit of all things, 11: 21, 22, 25; 12: 19.

THIRD: Study the Epistle once more, examine carefully each section, and write out clearly and concisely what Paul teaches concerning the Doctrine of Man.

- (1) Of the Fall of Man.
- (2) Of Original Sin.
- (3) Names given to Actual Sins.
- (4) The Universality of Sin.
- (5) Results of sin.
- (6) Remedy for sin.
- (7) The Wrath of God.
- (8) Prove from this Epistle that the natural man has a certain *freedom of the will*, *i. e.*, he has a liberty of choice in regard to what is evil,¹ and also in external things, in the works of the present life,—*i. e.*, he can attain a *civil righteousness*,—but that in *spiritual things* he has no freedom whatever, that he cannot of himself, will or do anything really good and acceptable to God, but only has the negative power of resisting the work of the Holy Spirit.

¹And in the very choice of evils he exercises a certain liberty.

FOURTH: Study the Epistle carefully, section by section, and write out clearly and concisely what Paul teaches concerning the Doctrine of the Person of Christ.

- (1) Of the necessity of a Mediator.
- (2) The Reason why the Son of God became Man.¹
- (3) The Humanity of Christ.²
- (4) The Sinlessness of Christ.
- (5) The God-Man as possessing two natures in the unity of one Person.
- (7) The Names given to our Redeemer, with their meanings.

FIFTH: Study the Epistle carefully, section by section, and write out concisely what Paul teaches concerning the Doctrine of the work of Christ.

- (1) Christ as our Mediator.
- (2) Redemption in Christ Jesus.
- (3) The Imputation of Christ's Righteousness.
- (4) Vicarious Atonement.
- (5) Reconciliation.
- (6) Resurrection of Christ.
- (7) Sitting at the Right Hand of God.
- (8) Intercession of Christ.

SIXTH: Study the Epistle carefully, section by section, and write out concisely what Paul teaches concerning the Doctrine of the Work of the Holy Spirit.³

- (1) The Grace of the Holy Spirit.
- (2) The Calling or Vocation.
- (3) Illumination.
- (4) Regeneration.
- (5) Conversion.
- (6) Repentance.
- (7) Faith.
- (8) Justification.
- (9) Mystical Union.
- (10) Adoption.
- (11) Renovation and Sanctification.
- (12) Good Works.
- (13) The Intercession of the Holy Spirit.

¹See "Studies in the Book," *First Series*, p. 97.

²For the Divinity of Christ, see p. 99.

³Compare a full development of these different topics in "Studies in the Book," *First Series*.

(14) Of the Assurance of Forgiveness of Sins.

SEVENTH: Make a final study of the Epistle, and find out what Paul teaches concerning the following topics, which belong to the Doctrine of the Last Things:

- (1) The Conversion of the Gentiles.
- (2) The Conversion of the Jews.
- (3) The Judgment.
- (4) Eternal Life.
- (5) Eternal Death.

EIGHTH: Make a special study of the quotations from the Old Testament in this Epistle.

- (1) There are at least seventy direct quotations.
- (2) The Psalms and Isaiah are quoted most often.
- (3) At least fourteen different books of the Old Testament are quoted.

NINTH: Compare the Epistle to the Romans with the Epistle to the Galatians, and notice the parallels of thought.

TENTH: Make a special study of the following words and phrases: *Abba* (8: 15), *abyss* (10: 7), *adoption* (8: 15), *this age* (12: 2), *Amen* (9: 5), *anathema* (9: 3), *angels* (8: 38), *anguish* (2: 9), *baptism* (6: 4), *blaspheme* (2: 24), *body* (12: 2), *called* (1: 6), *Christ* (1: 1), *church* (16: 4), *conscience* (2: 15), *election* (9: 11), *enemies* (5: 10), *eternal life* (2: 7), *faith* (3: 28), *Father* (1: 7), *first fruit* (8: 23), *flesh* (7: 18), *foreknow* (8: 29), *foreordain* (8: 29), *fulness of the Gentiles* (11: 25), *Gentiles* (1: 13), *glory* (1: 23), *gospel* (1: 16), *grace* (1: 7), *hardening* (9: 18), *heart* (1: 21), *holiness* (1: 4), *hope* (4: 18), *in Christ* (6: 11), *inward man* (7: 22), *Jesus* (1: 1), *joint heir* (8: 17), *justification* (4: 25), *law* (2: 12), *Lord* (10: 9), *love of God* (8: 39), *mercy* (9: 15), *ministry* (11: 13), *mystery* (16: 25), *peace* (1: 7), *peace with God* (5: 1), *perish* (2: 12), *prophecy* (12: 6), *prophet* (1: 2), *propitiation* (3: 25), *purpose* (8: 28), *put on Christ* (13: 14), *reckoned for righteousness* (5: 9), *reconciled to God* (5: 10), *reconciliation* (5: 11), *redemption* (3: 24), *redemption of our body* (8: 23), *repentance* (2: 4), *respect of persons* (2: 11), *revelation* (16: 25), *righteousness* (1: 17), *saints* (1: 7), *salvation* (1: 16), *scriptures* (15: 4), *sons of God* (9: 26), *our spirit* (8: 16), *tribulation* (5: 3), *truth of God* (1: 25), *wrath of God* (1: 18).

ELEVENTH: To this period of the four great doctrinal and controversial Epistles (54-60 A. D.) belong also the speeches of Paul recorded in Acts 18: 23-28: 28.

- (1) His remarks to certain disciples at Ephesus, Act 19: 2-4.
- (2) Brief notices of various discourses, Acts 19: 8, 13, 26; 21: 13, 39; 22: 25-28.
- (3) His address to the elders of the Church of Ephesus, at Miletus, Acts 20: 18-35.
- (4) Paul's speech to the Jews on the stairs of the castle, Acts 22: 1-21.
- (5) His address to the Sanhedrim, Acts 23: 1-6.
- (6) Paul's defense before Felix, Acts 24: 10-21, 24, 25.
- (7) Paul's speech before Agrippa, Acts 26: 1-29.
- (8) Brief notice of various discourses on the voyage to Rome, 27: 9, 21-26, 31, 33, 34.
- (9) His two speeches to the Jews at Rome Acts 28: 17-20, 23-28.

TWELFTH: Read these speeches carefully, and write out a brief summary of the most important truths therein taught by Paul.

THIRTEENTH: This brings us down to the close of the third period of Paul's life,—to the year 60 A. D., to his first imprisonment at Rome ¹

¹See pp. 11, 12 and 14.

INDEX.

| | Page. |
|---|--------------------|
| Advent, Second..... | 29, 30 |
| Angels..... | 92 |
| Annihilation, doctrine of..... | 79 |
| Antichrist, doctrine of..... | 31 |
| Apostle, qualifications for office of..... | 75 |
| Atonement, doctrine of..... | 27, 47 |
| Attributes of God..... | 25, 26, 45, 98 |
| Baptism | 41, 59, 87 |
| Books recommended: On Acts of Apostles..... | 32 |
| On Life of St. Paul..... | 32 |
| On Epistles to the Thessalonians..... | 32 |
| On Galatians..... | 44 |
| On I. Corinthians..... | 63 |
| On II. Corinthians..... | 69 |
| On Romans..... | 96 |
| Calling. the..... | 27, 48 |
| Christ, doctrine of Person of..... | 27, 46, 47, 93, 99 |
| doctrine of Work of..... | 27, 47 |
| Coming of Christ, Second..... | 29, 30 |
| Conversion | 28, 48, 49 |
| Corinthians, First Epistle to the..... | 53-63 |
| Best Commentaries on..... | 63 |
| Second Epistle to the..... | 64-66 |
| Best Commentaries on..... | 69 |
| Cosmological argument | 78 |
| Creation, doctrine of..... | 26, 91, 101 |
| of man..... | 26 |
| Death..... | 29, 84, 85 |
| Eternal..... | 31 |
| Divinity of Christ..... | 27, 47, 93, 99 |
| Election..... | 92, 93 |
| Eternal Death..... | 31 |
| Eternal Life..... | 30 |
| Faith..... | 28, 39, 49, 50, 77 |
| Fall, doctrine of..... | 26 |

| | Page. |
|---|------------------------|
| Forgiveness of Sin..... | 29, 39, 80, 81, 82 |
| Galatians, Epistle to the..... | 33-44 |
| Teaching of..... | 45-52 |
| Best Commentaries on..... | 44 |
| Genuineness of the books of the New Testament:..... | 9 |
| Geography of Paul's travels..... | 15 |
| God, doctrine of..... | 25, 26, 45, 46, 97-102 |
| The Father..... | 45, 46, 98, 99 |
| The Son | 47, 99 |
| The Holy Ghost..... | 99, 100 |
| Good works..... | 79 |
| Grace..... | 47 |
| Holy Spirit, doctrine of Work of..... | 27-29, 47-52 |
| doctrine of..... | 99, 100 |
| Humanity of Christ..... | 27, 46, 90 |
| Illumination..... | 28, 48 |
| Inspiration..... | 10 |
| Intercession of Christ..... | 91, 92 |
| of the Holy Spirit..... | 91 |
| Interpretation, hints for true method of..... | 10 |
| Judgment, the..... | 30 |
| Justification | 29, 39, 51, 80, 81, 84 |
| Results of..... | 51, 83, 84 |
| Last Day, the | 30 |
| Last Things, doctrine of..... | 29-31 |
| Law, the..... | 88, 89 |
| Life, Eternal..... | 30 |
| Man, doctrine of..... | 26, 27 |
| Ministry, doctrine of the office of the | 67-69 |
| Mystical Union..... | 29 |
| Natural Theology..... | 78 |
| New Birth..... | 28, 48 |
| New Testament, Genuineness of..... | 9 |
| Integrity of | 9 |
| Original Sin..... | 85 |
| Pastoral office, doctrine of the..... | 67-69 |
| Paul, hints for the study of Epistles of..... | 11-13 |
| Life of..... | 11, 12, 14, 15 |
| Epistles of..... | 11, 12 |

| | Page. |
|--|--------------------------|
| Predestination..... | 79, 92, 93, 94, 100, 101 |
| Prophet..... | 75 |
| Propitiation..... | 81 |
| Providence, doctrine of..... | 26, 102 |
| Reconciliation..... | 84 |
| Redemption..... | 81 |
| Regenerate, description of the..... | 89, 90 |
| Regeneration or New Birth..... | 28, 48 |
| Renovation..... | 52 |
| Repentance..... | 28, 49, 78, 79 |
| Restorationism, doctrine of..... | 85 |
| Resurrection..... | 30 |
| of Christ..... | 27 |
| Revelation, Natural..... | 97 |
| Supernatural..... | 97 |
| Right hand of God..... | 92 |
| Righteousness of God..... | 77, 81 |
| Romans, Epistle to the..... | 70, 96 |
| Teaching of..... | 97-105 |
| Best Commentaries on..... | 96 |
| Salvation..... | 77 |
| Sanctification..... | 29, 51, 87, 88 |
| Second Coming of Christ..... | 29, 30 |
| Sin, doctrine of..... | 26, 46, 86, 87, 88 |
| different words for..... | 86 |
| Sleep of the Soul, doctrine of..... | 21 |
| Student, qualifications necessary..... | 9 |
| Teleological argument..... | 78 |
| Thessalonians, First Epistle to the..... | 15-22 |
| Second Epistle to the..... | 23-25 |
| Teaching of Epistles to the..... | 25-32 |
| Best Commentaries on..... | 32 |
| Trinity, doctrine of..... | 26, 45, 46, 98, 99, 100 |
| Universal Restoration..... | 85 |
| Wrath of God..... | 78 |

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